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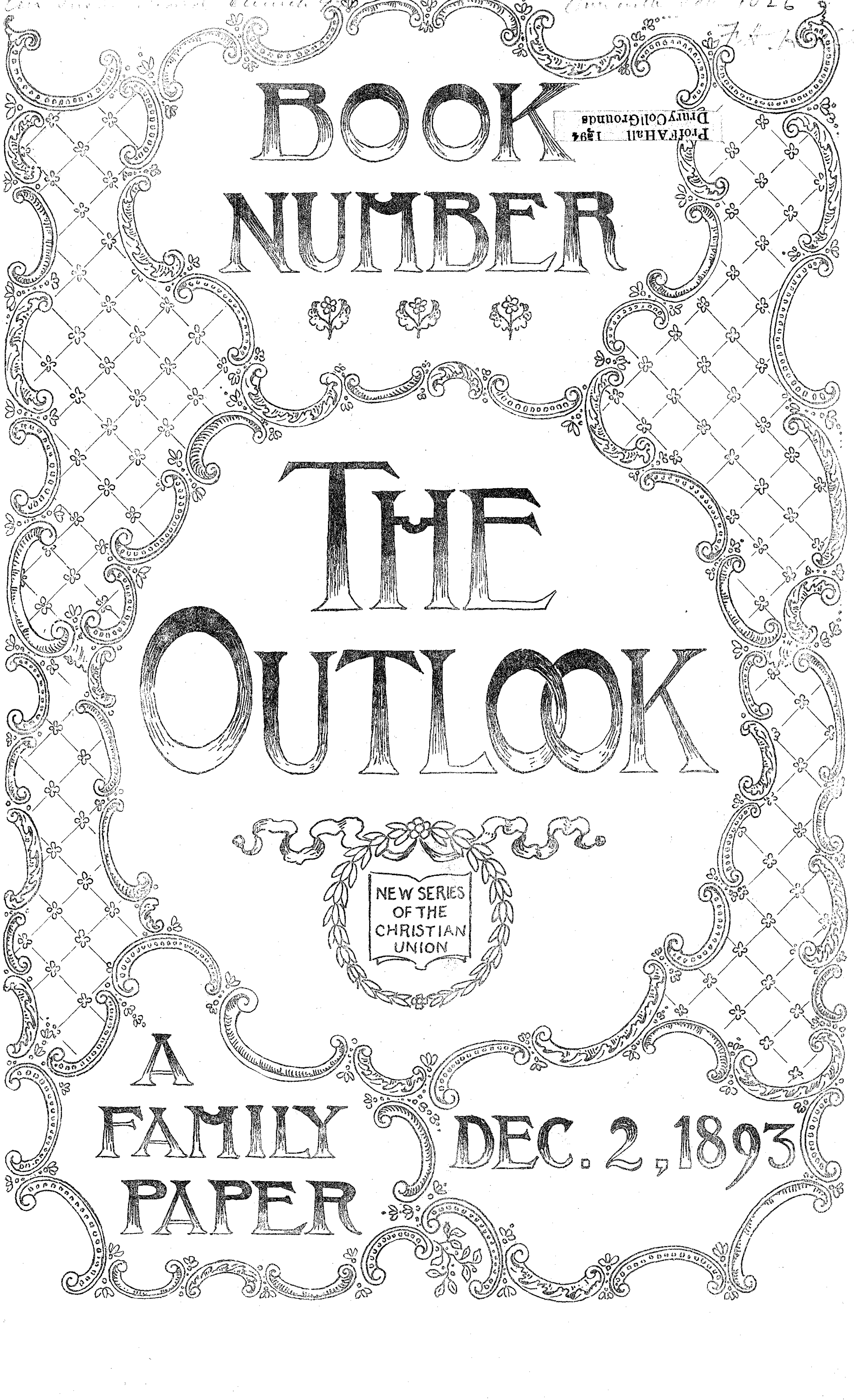

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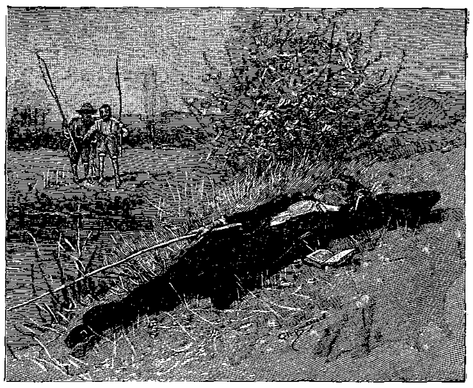

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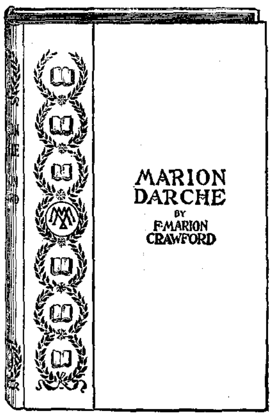

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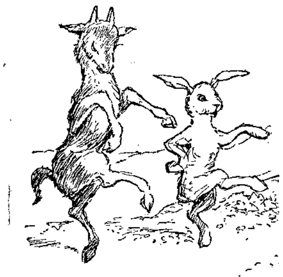

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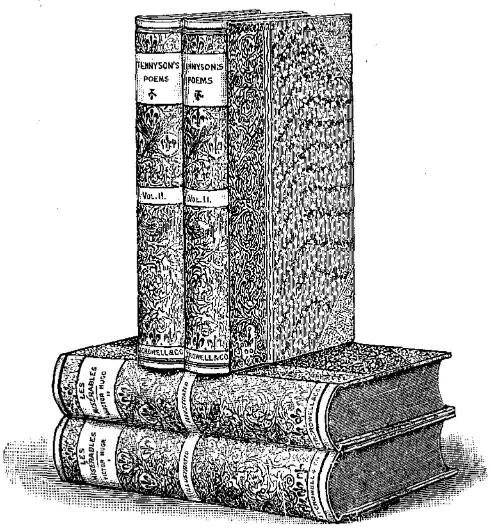
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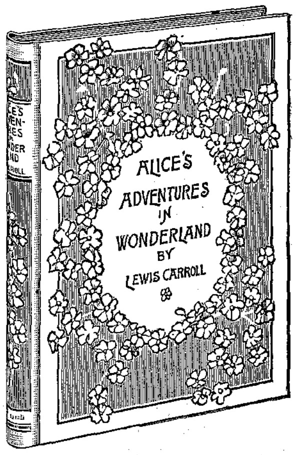
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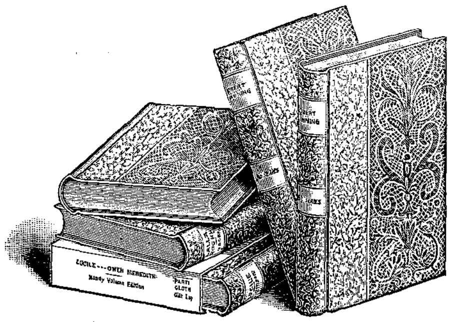

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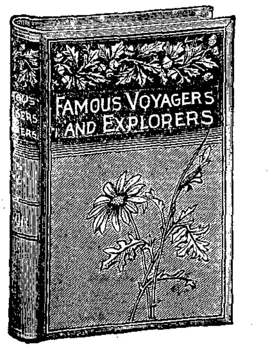

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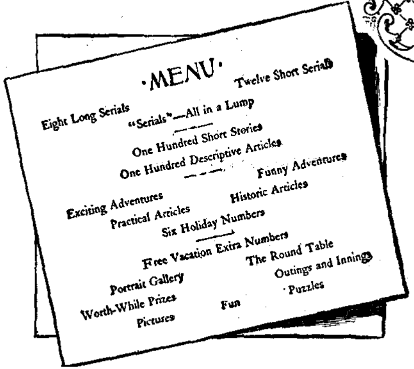

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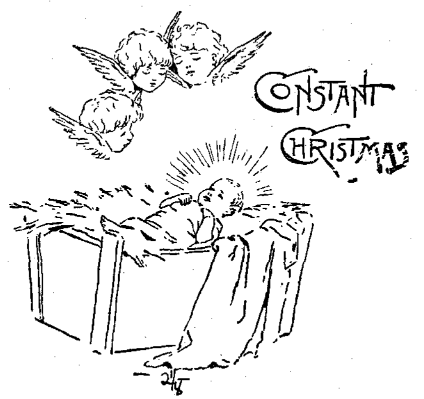

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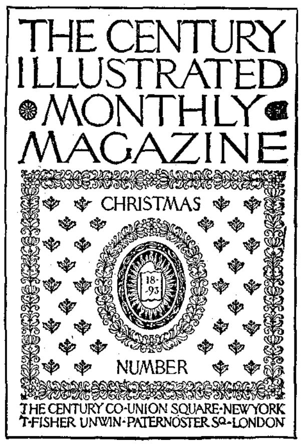

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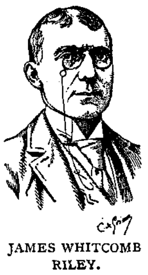

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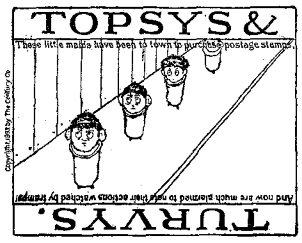
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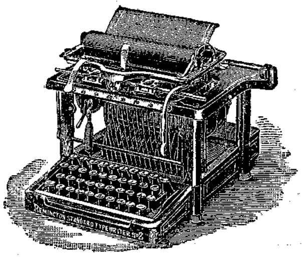

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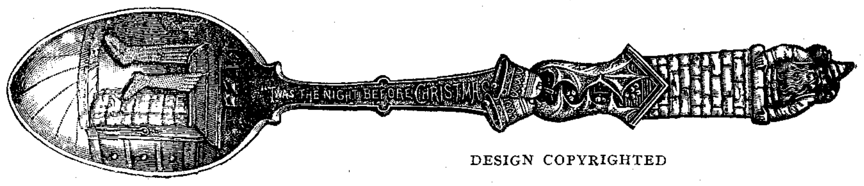
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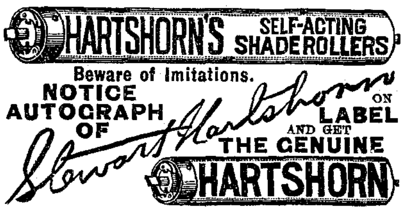

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NEW SERIES OF THE CHRISTIAN UNION

Volume 48 For Week ending 2 December, 1893 Number 23

The Week

THE Tariff Bill reported by the Democratic Committee on Monday is easily outlined, because its schedules conform with a few clearly defined principles. The most important raw materials—wool, coal, iron ore, and lumber—are placed upon the free list. So is salt; and so are the most important agricultural implements. Raw sugar remains on the free list, where it was placed by the McKinley Bill. The bounty to sugar-growers (now two cents a pound) is limited to eight years—being lessened one-eighth each year. The duty on manufactured sugar is reduced from a half-cent a pound to a quarter. In general, the duties on manufactured articles are substantially reduced. In cases where the present duties are prohibitory the reductions are radical. The duty upon steel rails, for example, is reduced from 75 per cent. to 25, though the proposed duty is greater than the difference between the foreign price and that recently announced by the Carnegie Company. Wherever American prices are fixed by a combination, the reductions are likewise radical. Elsewhere it is a debatable question whether the reduction in the duties upon manufactured articles more than counterbalances the reduction on the raw materials. The new schedules on woolen goods, for example, are in the neighborhood of forty-five per cent. as against from sixty to one hundred per cent. under the McKinley Bill. Yet a duty of forty per cent. on the finished product with no tax on the raw materials may be as advantageous to the manufacturers as the McKinley schedules, and is apparently much more advantageous than those that preceded the McKinley Bill, when the average duty on manufactured woolens was 68 per cent., and that upon raw wool 34 per cent. The new bill in some cases makes a lower rate for cheap goods than for costly ones, and in nearly all cases, by abolishing specific duties, avoids the old injustice of taxing the cheaper goods at the higher rate. Instead of taxing goods so much a pound or so much a yard, it taxes them *ad valorem*, so that every consumer pays to the Government in proportion to the value of his purchases. This is a return to the principle laid down in the Democratic tariff bill of 1846. Such duties are more difficult to collect; but, with better administrative machinery, these difficulties grow less as time goes on, while the injustice of specific duties is ineradicable.

◆

This bill, with an internal revenue bill in preparation and to be reported by the sub-committee of the Ways and Means Committee, involves three fundamental principles: (1) raw material free; (2) *ad valorem* rather than specific duties; (3) some form of income tax. What Congress will do with this measure is doubtful. It is not even certain whether any tariff reform can pass through the Senate, with the Republican party united against it, and apparently the Democratic party not united in its favor. But, in our judgment, the Administration is bound by every consideration of honor to bring some such measure before Congress. It was elected on an explicit pledge that it would do so. Neither free trade nor a protective tariff is fatal to a nation, for nations have lived and prospered under both. But a state of political morality which allows a great party to make pledges in order to get power, and to disregard them in order to retain power, is fatal to any people that sanctions it. Whether we have a high tariff, a low tariff, or no tariff at all is not half so important as that we have power to choose between them; and that power the people do not possess if the party elected on an explicit pledge to introduce a special form of tariff abandons its pledge as soon as it is elected. What the country now most needs on this subject is a well-defined Democratic tariff, and then a chance at the next Congressional election to pass judgment upon it. We are, therefore, very glad that the Ways and Means Committee have presented a clearly defined and radical Democratic measure.

◆

Those who remember the injustice perpetrated under the income tax imposed during the war, both because it bore hardly on salaried men whose incomes could be exactly estimated, and because dishonest men could always escape a part of the tax by false and even perjured returns, and often did so, will naturally be reluctant to see an income tax re-established. Yet it is quite certain that, under our present and prospective scale of National expenditure, some device must be framed to meet the deficiency which will be caused by any real reduction in the tariff. It is true that tariff reductions may increase imports, and so the income from the tariff remain the same; but if the same amount of taxes is levied on imports, the same amount will be paid by the people, though the burden may be somewhat differently distributed. An increase of tax on alcohol and tobacco might increase the revenues; if so, it would not greatly decrease the product of alcohol and tobacco, which is the reformer's reason for levying the tax. The Constitution in terms prohibits the imposition of "direct taxes" by Congress, except as they are apportioned among the States in proportion to population—not wealth; but the Supreme Court of the United States has held that this does not prohibit the imposition of an income tax; and Mr. Thomas G. Shearman, in a speech before a sub-committee of the Ways and Means Committee, has indicated a form of income tax which is certainly free from the objections which lie against a general income tax; this speech, we have good reason to believe, foreshadows the recommendations which will be made by the Committee. Mr. Shearman proposes, in brief, a tax on incomes from investments only, and made payable by the *payers*, not the *receivers*, of the income, so that temptation to fraud would be eliminated. He would have all corporations possessing franchises from the people, and enjoying a monopoly—if not all corporations of every description—pay the Government a tax estimated on their net receipts, the amount of which would be generally easily ascertainable by Government officials from the reports which such corporations are required to make. This tax would be in turn deducted by the corporation from the interest paid on the bonds, and the dividends paid on the stock. In a similar manner, Mr. Shearman would require all tenants to pay a tax estimated on their rental, and authorize them, in turn, to pay over to the landlord the tax receipt as so much cash in the payment of their rent. The advantages of this system would be twofold: fraud would be practically eliminated, and the tax would be levied on property accumulated, not on the immediate products of personal industry, as is the case with an income tax levied on salaries and personal profits. Mr. Shearman estimates that a tax of 2½ per cent. on rents and monopolies alone would produce an income of $62,500,000, and would make it safe to reduce the tariff to an average of 25 per cent.

❀

Secretary Carlisle's speech at the Chamber of Commerce dinner in this city was his first public statement of his financial views since he was raised to the head of the Treasury Department. Those who hoped for a statement of the reasons which led him to change from the perfervid silver man who in 1878 declared that the consummation of the conspiracy to demonetize silver "would ultimately entail more misery upon the human race than all the wars, pestilences, and famines in the history of the world," were disappointed. Secretary Carlisle made no reference to his old views except to say: "I have never been able to understand what is meant by a double standard or double measure of value, and I have never found any one who could tell me." As all bimetallists are agreed that by the double standard is meant a joint standard of the two metals, Secretary Carlisle has surely not made extended inquiries. The burden of his address was the need of an international money in order to carry on international trade. He pointed out that the great bulk of our international trade was with countries using a gold standard, and went on to say:

> "I think it may be safely asserted that this country could not long maintain its present position as one of the most conspicuous and important members of the great community of commercial nations which now controls the trade of the world unless we preserve a monetary system substantially at least in accord with the monetary systems of the other principal nations. . . . Gold is the only international money, and all trade balances are settled in gold, or, which is the same thing, on a gold basis, all other forms of currency being adjusted to that standard. It is useless for the advocates of a different system to insist that this ought not to be so; it is so, and we cannot change the fact."

No bimetallist is disposed to underrate the convenience of an international standard; but no economist, whether bimetallist or monometallist, maintains that the volume of international trade depends upon it. As a matter of fact, international balances are settled in bullion, not in money, and the United States uses silver bullion for this purpose all the more largely because it no longer admits silver to its own currency. The most important statement in Secretary Carlisle's speech was the following: "It is enough to say at present that we have already on hand a stock of silver, coined and uncoined, sufficient to meet all the probable requirements of the country for many years to come." This may state the attitude of the Administration toward the bimetallic pledges of the Democratic platform and the Voorhees amendment to the Repeal Bill. It is evident that the so-called silver question is not settled. It will not be until the issue between bimetallism and monometallism is clearly framed, publicly discussed, and finally passed on by the people of the United States.

❀

The conflict between the Lehigh Railroad Company and its employees continues. The public, as usual, is suffering more than these two contestants combined, yet is taking no part in the conflict except to ask those who are injuring it to arbitrate, if they please. The men have indicated their willingness to arbitrate, but the Company has not yet done so. In the case of the Lehigh strike one particular class of the general public is suffering peculiarly. Over ten thousand men employed in coal mines along the route have been thrown out of work because the operators cannot get the cars in which to ship the coal to market. The operators have tried to bring pressure to bear upon the Company and the men to secure a settlement, but thus far without success. The cause of the strike was made perfectly definite by the action of the unions in publishing the letter of General Superintendent Wilbur, stating that he must decline "a request to meet any committee of employees, but will be glad to meet any employee who has an individual grievance, and would have no objection to his bringing one or two fellow-employees with him in order to state his case for him if he so desires." Superintendent Wilbur has disclaimed unwillingness to meet any committee of employees, and stated that he simply refused to discuss with telegraphers the grievances of engineers and firemen. The men have answered that he was never asked to do this, but that each class of workmen was represented upon the committee, and that the representative of each class always acted as spokesman for that class. The employees, it is clear, desire, as far as possible, to act as a unit, while the Company desires, as far as possible, to deal with employees individually. Each side expresses confidence of winning. The strikers have thus far tried to preserve order, but this is more than some of their sympathizers have done. At various points trains manned by new employees have been stoned. These new employees are, in some measure, being recruited outside of the ranks of railway workmen. On Sunday a passenger train on the Lackawanna came within a few moments of being dashed into at a crossing by a Lehigh freight train whose green crew utterly ignored the signals given to stop. We reaffirm, though it hardly ought to be necessary, the right of workingmen to combine and to treat and be treated with as combinations, and the moral wrong of any corporation which refuses to recognize this right. A victory in such a struggle gained by such a corporation proves not that it is right, only that it is strong.

❀

During the last fortnight a conference of the Knights of Labor has been in session in Philadelphia. The session was, as always, behind closed doors, and the members were pledged to secrecy except in so far as the conference made public its deliberations through its press committee. Yet one Philadelphia paper day after day published most sensational accounts of scandals which had developed, involving the head of the order, and necessitating his overthrow. Before the close of the session, however, this paper was obliged to publish the statement that the investigating committee appointed to investigate these charges had found them to be without foundation, and that this report was unanimously accepted by the Convention. We mention this episode for the reason that the charges made were telegraphed over the country and published widely in the metropolitan press, while the complete exoneration of Mr. Powderly has received no attention. The Convention was on other accounts a stormy one. Those in-authority were held responsible for the defeats it has sustained, and for its lessened numbers. Mr. Powderly was re-elected by a small majority, but after a few days sent in his resignation. Labor Commissioner Sovereign, of Iowa, was elected to succeed him. The Convention adjourned without day, to meet again in conjunction with other labor unions in order to bring about the unification of the labor organizations of the country. It is stated that the American Federation of Labor at its next convention will take similar action.

⁂

The annual report of the Consumers' League of this city calls attention to a number of serious evils which are in no sense local. The League insists that there is a certain standard of hours, wages, and surroundings which a humane employer will live up to without coercion, and that it is the duty of consumers to patronize firms which live up to this standard. As to wages, the standard set by the League for this city is a minimum of $6 a week for adult workers, and a minimum of $2 a week for cash-girls. As to hours, the standard is from eight o'clock in the morning until six in the evening, with three-quarters of an hour for lunch, and extra pay in case of extra work. As to physical conditions, the standard is that the store shall have work, lunch, and retiring rooms apart from each other, and conform in all respects with the present sanitary laws. The League requires no fee and exacts no pledges, but asks all persons who shop in New York to become members. Each member is furnished with a list of the houses which conform with the League standard. We are glad to learn that the list of such houses is gradually growing, and that, were it not for the requirement that all overtime work must be paid for, it would be much larger. Upon this last point some concession is contemplated. An employee ought to be ready, when there is stress of business, to do extra work. Yet, if such overtime is frequent, it should be kept account of, and, if not paid for in cash, should be added to the vacation-time when work is light. The League reports that it has ascertained that the law requiring seats for the use of women employees when not engaged in serving customers is completely ignored by some large houses. The head of one great house where not one seat could be seen behind a counter at which over one hundred women were standing answered a letter requesting conformity with the law as follows: "In reply to your favor of the 6th instant, we can simply say that no complaint of our employees is unheeded, and we endeavor to lighten their burdens in every possible way." It is the duty of consumers to take such matters in hand, for the consumers are the ultimate employers of these employees.

⁂

It is currently reported that a bill is to be submitted to the next session of the Legislature of the State of New York providing that any school for the free education of youth in primary branches which has been in existence for one year, with not less than fifty pupils, shall be entitled to receive a share of the public school moneys. It is said that petitions are being extensively circulated in favor of this bill. This is, of course, in direct conflict with the principle recently laid down by Cardinal Gibbons that the Church should not receive subsidies from the State, for very few free schools are established except by churches. There is only one proper counter-move to this bill. It is a vigorous endeavor to incorporate in the new Constitution of the State a provision that no public moneys shall ever be appropriated by the Legislature to any institution under denominational or ecclesiastical control. We should prefer to see the provision made still broader, so as to prohibit any appropriation of public moneys for any institution not under the control of the public.

⁂

We note in this connection a rather extraordinary statement of facts officially reported to us from Washington respecting appropriations for Indian schools. We can best give these facts by quoting from the official information received:

> You made inquiry as to whether contracts had been made with different religious bodies. In reply I would say that for the year 1893 the Roman Catholics received $375,845; for the current year they receive $365,835. The Presbyterians for last year, $30,090; this year the same. The Congregational Church, $25,736; this year, $8,950. The Episcopal Church last year, $4,860; this year, $7,020. The Friends last year, $10,020; this year the same. The Mennonites last year, $3,750; this year the same. The Unitarians last year, $5,400; this year the same. The Lutherans, $15,120; this year the same. Miss Howard last year, $2,500; this year, $3,000. The appropriations for Lincoln and Hampton, of course, being made by Congress, are the same. The total of contracts for last year was $533,241; for this year, $502,635. . . . I take it that these contracts have been made with the superintendents of the various schools, and not directly with the religious societies.

⁂

We hope that this does not indicate that while the ecclesiastical bodies officially have refused to receive aid from the Government for Indian schools, they are unofficially continuing to receive that aid through subordinates. We believe that the Roman Catholic Church is the only one which has not officially disavowed the connection between Church and State involved in the maintenance of what are known as contract schools. On this subject we are permitted to publish the following letter from Cardinal Gibbons to Mr. Herbert Welsh. We do not believe that the unprejudiced reader will think that Cardinal Gibbons succeeds in reconciling the acceptance of public moneys for Catholic schools with his previous published declaration against the granting of Government subsidies to churches:

Cardinal's Residence, 408 N. Charles Street, Baltimore, Md.,
November 14, 1893.

Mr. Herbert Welsh:

Dear Sir—Your esteemed favors of November 7 and 11 are received and your inquiry noted. In reply I would beg to say that the point in question constitutes a particular case, and while the words of mine to which you refer still hold, the Indian education under the contract system I consider also still necessary. As you say, "it was in its day a necessity and accomplished much good." I do not think the day is yet spent. It does not indicate a permanent state or condition; it will not survive the settlement of the Indian question. Hence the good which it has accomplished it can still accomplish. And therefore I see no reason to discontinue the contracts which the Government enters into with the religious bodies for the education of Indian children.

Faithfully yours in Christ,
J. CARD. GIBBONS.

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The last issue of "Employer and Employed," published by the Association for the Promotion of Profit-Sharing, contains the story of the Leclaire experiment, by Dr. Edward Everett Hale. Dr. Hale visited Leclaire last February. He describes the town itself as very attractive. The site, covering 125 acres, not far from St. Louis, was purchased in 1890 by the company manufacturing plumbers' supplies, of which Mr. N. O. Nelson is President. The houses, "not uniform in construction, but all pretty and artistic in design," are sold by the corporation outright to the workingmen, not simply rented to them. The business was started in 1877 by Mr. Nelson in St. Louis. In 1886 he proposed the profit-sharing innovation. By the original plan 6 per cent. of the profits was first set aside as interest on the capital invested, then 10 per cent. for a reserve fund, and 10 per cent. more for a provident fund. "The remainder was divided by an equal percentage between capital and labor." During the seven years of the experiment these wages dividends have averaged 8 per cent. They were originally payable in cash, "to make it clear that they meant money," although the employees had the option of taking the dividends in stock, to encourage co-operation. Now these dividends are payable only in stock. But when an employee leaves the company it buys his stock at par. The separate provident fund has been dropped. The employees maintain a co-operative store. All purchases must be paid for in cash. "The business of this store has steadily grown. It has paid 6 per cent. interest on the capital, and has returned an average of 15 per cent. on the purchases. It is conducted on the Rochdale plan of selling at the usual retail prices and returning the profit in proportion to the purchases." The experiment seems to stand well the test of the hard times. A proposition to take in sail, made by the management to the men last July, was accepted unanimously and "with cheers." The present arrangement is this: "Until the hard times are over, three-fourths of the present rate of wages and salaries will be paid in cash, and the other one-fourth will be paid at the end of this year if there is anything left after allowing 6 per cent. interest on capital for that part of the year during which full wages have been paid, and 4 1-2 per cent. interest on that part of the year in which three-fourths wages have been paid. If not made good out of this year's profit, it will be made good out of any future year in which there is a profit above simple interest on capital."

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Mr. Blount's report concerning affairs at Hawaii, on which was based Secretary Gresham's now famous letter advising the deposition of the Hawaiian Government, has been given to the public, though not the affidavits by which it is supposed to be sustained. The report adds little or nothing to our knowledge of the facts; it covers substantially the same ground previously covered by Mr. Gresham's letter. It has called forth a reply from Mr. Thurston, the Hawaiian Minister, who substantiates in all important particulars the statements of Mr. Stevens already given to our readers. An issue of fact is joined between them, one side claiming that the revolution which dethroned the Queen was the product of a conspiracy in which Minister Stevens took part, the other that it was an accomplished fact before he landed any United States troops. This issue, our readers must remember, has had no judicial investigation; for a judicial investigation involves an impartial tribunal, the examination and cross-examination of witnesses, and a hearing of the accused, all of which elements are wanting in the so-called investigation by Mr. Blount. Meanwhile the people of this country, and apparently the people of Hawaii, are left in entire uncertainty as to the plans of the Administration. This seems to us a great injustice. Rightly or wrongly, the United States has recognized the Government of Hawaii, and, by sending a Minister duly accredited thereto, has reaffirmed that recognition. For a great power like the United States to keep a feeble power like Hawaii in fear of attack and overthrow is only less unjust than to subject it to such attack.

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In coming to any conclusion on the Hawaiian question, our readers must carefully distinguish between the three questions involved. First, shall we annex Hawaii, or establish a protectorate over her? Secondly, was the revolution which resulted in the establishment of the Provisional Government the result of a conspiracy in which the representatives of the United States took a part, and was it made successful by the unlawful and illegitimate interference of United States forces? Thirdly, ought the United States now to interfere and by moral or physical force overturn the Provisional Government and reinstate the monarchy? Even if we answer the first question in the negative, as we are inclined to do, and the second question in the affirmative—and for this answer there is as yet no adequate evidence—still, it would remain true that the United States has no right to interfere with the Government which it now finds established in Hawaii. One unjust interference does not justify another unjust interference. If the Provisional Government were dependent upon United States support, it would be the duty of the United States to withdraw that support; but it is not the duty of one Administration to go back and undertake to rectify all the political errors which, in its opinion, have been committed by a previous Administration. Finally, as we have heretofore pointed out, to interfere with the present Government of Hawaii is distinctly an act of war, and the President has no constitutional right to involve this country in war without the previous approval of Congress. It is to be hoped that the facts, so far as they are within the knowledge of the President or the Secretary of State, will be officially communicated to Congress at an early date.

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M. Dupuy, the French Prime Minister, announced the Ministerial programme in the Chamber of Deputies last week, and it proved to be, as indicated in these columns, progressive in spirit but moderate in policy, and with an unmistakable attitude against Socialism. The Ministry, said M. Dupuy, will oppose the separation of Church and State, because the country has not yet pronounced on that question. It will also oppose a return to the system of voting by list, the results obtained from the present system of voting by district justifying the latter. It will oppose a progressive income tax involving inquisitorial oversight, all changes in the educational or military laws, and all Socialistic and collectivistic measures which would substitute State tyranny for individual liberty. The Prime Minister promised bills providing for hygienic reforms, care of abandoned children, the establishment of co-operative societies in which laborers shall share in the profits, a reform of the alcohol tax, a reorganization of the police so as to secure a body which can be trusted to protect the public against Anarchists, and a measure for the regulation of all dealings with explosives. It is true that the proposed hygienic reforms, the care of abandoned children, the establishment of co-operative societies, are all in one sense Socialistic measures, but they are not measures acceptable to French Socialists generally, and the Socialists were quite right in interpreting this programme as a frank declaration of war against them and their policy. M. Jureas, the well-known Socialist, who followed the Prime Minister, declared that the statements of the latter were not a programme, but a declaration of war against Socialism. The result of the debate was the resignation of the Radical members of the Ministry, followed immediately by that of the Premier. The Ministry has never been a strong one, but President Carnot's policy has been, apparently, to break finally with no section, but to secure representation of every section in each Ministry. It looks now as if he would have to cut loose entirely from Radical support. No Ministry has been formed as we go to press.

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The Austrian coalition Ministry, with Count Windischgrätz at its head, is apparently feeling its way, and there are very grave doubts as to its long continuance, so many disturbing elements are represented in it, and so delicate is the equilibrium which must be kept between the contending factions. The new Premier is a man of great position socially and politically. He is the head of one of those historic families the heads of which, in the old times, were practically independent sovereigns, and which, having parted with their political power, still retained immense wealth and political influence. Prince Windischgrätz has immense estates in Bohemia, Hungary, Styria, and Würtemberg, and is not only a nobleman in the Austrian peerage, but is also a peer in Würtemberg, a magnate in Hungary, and a hereditary member of the Upper House of the Reichstag. He was a student at Bonn and Prague; he has been a member of the Bohemian Diet; he is the second Vice-President of the Upper House of the Reichstag, and was Chairman of the Austrian Delegation at its last session. He has the confidence of the German party, and largely of the Conservatives, but nothing is expected from him by the different groups of Extremists. He is quoted as saying with regard to electoral reform that a change of the law will be effective only if it springs from a necessity felt by the people; but he seems to think that such a necessity exists, for he has announced that the first measure to be presented to the House by the Government will be an electoral reform bill enlarging the franchise.

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Questions of finance are as prominent in several countries on the Continent as in the United States. The new German military law involves an additional expenditure of about twenty-five millions annually, which must be raised by new taxes, amounting, it is said, to an increase of nearly sixteen per cent. on the present taxation. The complicated relations of the several States and the Empire necessitate a makeshift in the form of rebates to the different Federal States as compensation for their contribution to the general expense of the Government. It is proposed to raise this additional twenty-five millions by doubling the taxes on shares and bonds in some cases and tripling them in others, by heavy taxes on receipts and checks, on domestic tobacco, on wine, and on various other commodities and manufactures; the whole involving a system of inspection which even in Germany is regarded as a hardship. The desperate condition of Italian finances is indicated by the announcement that the Government is contemplating the disposal of the State railroads for about two hundred millions of dollars. If this sum could be secured, the floating debt would be cleared off, immediate difficulties would be met, and the necessity for new taxes, which the country is unable to bear, would be obviated. Such a measure, however, can only be taken in the last resort, and would be a public confession of bankruptcy. In Greece there is good hope of the settlement of the disturbed finances of the kingdom, which is to take the shape of a new issue of bonds in such a form as to command the confidence of European financiers. There has been, however, a political overturning by the election to the presidency of the Chamber of a Tricoupist over a Ministerial nominee, the result of which will probably be the formation of a Cabinet by M. Tricoupis. The plan proposed, however, for the funding of the debt is understood to have the support of both M. Tricoupis and M. Delyannis, and is therefore likely to be carried out in spite of Ministerial changes.

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General News.—An attempt has been made by a brother of the Sultan of Morocco to make peace between the Riff tribes and the Spanish forces at Melilla; so far, it seems to be without results, and the Spaniards, who have now nearly twenty thousand soldiers at Melilla, with a squadron of war-ships near at hand, intend to prosecute the war actively until complete reparation is made by Morocco.——The latest news from Africa indicates that a desultory warfare is going on between the Arabs and the Europeans; the expedition of Mr. Van den Kerckhoven seems to have attacked several Arab settlements of slave-hunters and to have confiscated their slaves and ivory; the killing of Emin Pasha was one of the acts of retaliation for the deeds of this expedition; it is now said that the Arabs have banded together, and hope to drive the Europeans from Central Africa.——Jeremiah M. Rusk, ex-Secretary of Agriculture, died at Viroqua, Wis., on November 21, at the age of sixty-three.——William T. Coleman, perhaps the best-known citizen of California, and famous as the head of the noted Vigilance Committee of the "Forty-niners," died at San Francisco on November 22, at the age of sixty-nine.——Last Saturday was the anniversary in New York City of Evacuation Day—upon which day one hundred and ten years ago the British forces abandoned New York; the day was observed this year by the unveiling of a statue of Nathan Hale, the patriot; the principal addresses were made by Major-General O. O. Howard and by the Rev. Edward Everett Hale, who is a great-grandnephew of Nathan Hale.——Several blocks of buildings were destroyed by fire at Springfield, Mass., last week; the loss nearly reached $1,000,000.——Mr. Washington Hesing has been appointed postmaster of Chicago by President Cleveland.——Twelve thousand persons are reported as killed by an earthquake in Kushan, Persia, last week.

Criticism in America

The books of the season, of which a large number are reviewed in The Outlook this week, do not differ materially from those of other seasons for the past decade. There is as yet no sign of any real creativeness along poetic lines in this country; there is apparently very little interest in literary criticism, since only three or four men publish volumes of criticism; but there is, on the other hand, great activity in fiction and in the historical field. Perhaps the only permanent addition to American literature which this season has given us is the Lowell Correspondence; a work which brings out anew the varied opulence of Mr. Lowell's nature and the literary quality which he possessed in so rare a degree. Most of the books now coming from American presses are books of information or of entertainment, and as such they are in every way worthy and attractive. They add to the resources of life, they enlarge its vision and they broaden its sympathies. They are thoroughly wholesome, and so long as they are accurate, trustworthy, and interesting, such books should be welcomed. The frequency of their publication will become disastrous only when we mistake what are essentially books of knowledge for books of power. It is a small matter that any particular age in the life of the people is barren of creative activity, for such periods of repose between creative epochs must always be expected; but it is a public disaster when standards are lowered and inferior things are put in the place of superior things. We can well afford to wait for our next great poet, but we cannot afford to accept third-rate verse as great poetry. Our ideals are of infinitely greater importance than their illustration by individuals, and while it is inspiring to live in a time when ideals are nobly illustrated, the richness of life does not permanently suffer from the occasional lack of that interpretation; it does suffer permanently, however, from any loss in the perfection of the ideal.

From this point of view Mr. Warner's discussion of the function of criticism in the current number of "Harper's Magazine" is both timely and important. The note of provincialism is still heard in this country in our sensitiveness to the criticism of our own writers and in our constant temptation to convert all our geese into swans. Patriotism does not demand of us that we should accept inferior verse as great poetry because it comes from American hands; patriotism demands of us that our general good nature and national optimism shall permit no compromise with lower standards. We are loyal to ourselves, not when we praise things because they are American, but when we insist resolutely that the best things shall be done on this continent, and that nothing save the best shall receive the highest recognition. Mr. Warner recalls the sensitiveness which was shown when Matthew Arnold discussed Emerson as coolly as he would have discussed Socrates. That very sensitiveness betrayed some uncertainty of feeling on our part. If we had been as sure of Emerson's place and work as we are of the place and work of Socrates or Milton, we should have taken the matter with absolute coolness. We shrank from the application of an entirely dispassionate judgment to a man whom we loved, and whose work is one of spiritual and intellectual inheritances. We ought to have had more confidence both in the man and his work, and we ought to have paid both man and work the tribute of that calm faith which welcomes the application of the most exacting test.

The real peril in this country is not dearth of art, but the acceptance of inferior standards. We are in danger of exalting the average man, and of rejoicing in that mediocrity which Renan was in the habit of bewailing. The essence of Philistinism is self-satisfaction, and self-satisfaction always means the acceptance of lower standards; while the essence of progress, enlightenment, and the spirit of art is that kind of dissatisfaction which does not show itself in discontent or in idle fault-finding, but in a passionate pursuit of the highest excellence. A civilization which ends in mediocrity, however much it may minister to man's comfort, will not stand justified before the world; and a political and social system which should put the average man in the place of the superior man would seriously injure the higher interests of humanity. The true American, therefore, is not he who closes his eyes to all American defects and exploits all American excellencies; who insists that the Old World has nothing to teach us; but he who demands from America the very best in life, manners, and art, and who will rest satisfied with nothing less than the best. This was the real service of Emerson to America. Our material prosperity had no illusion for him. He saw clearly that it would not count in the real progress of the world unless it were supplemented by intellectual and spiritual superiority.

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The Italian Situation

The opening of the eighteenth session of the Italian Parliament on Thursday of last week was the occasion of one of those violent outbreaks which are not unknown to the legislative bodies of the Latin peoples; and it may prove to be a great crisis in the history of Italy. This outbreak was provoked by the unexpectedly damaging character of the report of the commission appointed to investigate the bank scandals. The excitement steadily deepened as the reading of the report progressed and the name of one public man after another was included in the long condemnation of those who were concerned in one way or another with improper use of public funds or improper management of bank affairs. Deputies, Ministers, and ex-Ministers in great numbers are implicated in the scandals, among them Premier Giolotti. The latter is charged with having used the money of the Banca Romana during the last elections. He was also criticised for permitting, without protest, the nomination of a nominee for the Senate whom he knew to be a defaulter. The list of Deputies includes some of the best-known men in the Italian Parliament. At the close of the report the storm of indignation took the most violent form, and passed entirely beyond the control of the presiding officer. The Ministers fairly cowered under the insolence showered upon them, and left the Chamber amid a mob of Deputies howling and cursing them, in imminent danger of personal violence. They had no choice but to resign; they are fatally discredited.

The bank scandal dates back to February of the present year. There had been rumors of complications between the banks and certain public men prior to that time, but matters came to a focus when the question came up in the Chamber of Deputies in February in the form of an interpellation to the Premier. The Banca Romana, one of the best-known financial institutions in Italy, had issued about twelve millions of dollars in notes in excess of its legal circulation. The Italian banks are, in certain respects, dependent upon the Government, and they are, therefore, constantly subject to the temptation to placate the party in power by extending financial aid and favor to the enterprises backed by the Government, by discounting on favorable terms the bills of Deputies, and by employing in a professional capacity lawyers who happen to be Deputies and who may become Ministers, and paying very unusual rates for their services. It was charged in the Chamber of Deputies, at the time when the investigation made public last week was ordered, that a number of leading public men in different ministries and in the Chamber of Deputies had had questionable dealings with the Banca Romana, and that various public officials, including the Premier, had known the state of affairs in the bank and had concealed it. For some time the attempt to secure an investigation was defeated by obstacles interposed by the Ministers, but it was finally ordered, in response to demands which could not be evaded, and it was the reading of the report of the committee of investigation that caused the uproar in the Chamber last week, and brought about the resignation of the Ministry.

The situation is a very complicated one, and may involve consequences of great moment to Europe. The financial stress in Italy is very great, the pressure of taxation very heavy, the feeling that the country is misgoverned very widespread, and discontent universal. Many observers have for some time past predicted a revolution in the near future which should dethrone the House of Savoy and substitute a Republic. The situation is further complicated by the attitude of the Vatican, which has very little to hope from the present Government, which might gain much by any transfer of power, and which would probably sympathize with the establishment of a Republic. The difficulty with the present situation for the King lies in the fact that so many of the moderate men are discredited by their connection with the scandal, and that the Radicals—who, being outside of Government circles, are, like the Monarchists in France during the recent Panama Canal disclosures, untainted—are the enemies of the monarchy. To intrust the Government to their hands might be to invite a revolution; the Radicals are republican at heart, and might use their official positions to forward republican interests. Moreover, it is whispered that members of the royal family are implicated in the scandals, and that the King has endeavored to shield them. If this is true, his purpose would be thwarted by a Radical Ministry. Another complication arises from the fact that in the event of a change of Government the Triple Alliance will be seriously affected, since the Radicals are, as a rule, friendly to France. The outlook in Italy is, for these reasons, very uncertain, and the events of the next few weeks may effect revolutionary charges.

The Message of the Higher Criticism

It appears to us that the advocates of the Higher Criticism are putting altogether too much emphasis on the fact that there are errors in the Bible. No doubt there are errors in the Bible; and there is no good reason for the assumption that there were none in the long-lost original manuscripts. No doubt, also, the claim that the Bible is inerrant has no sanction in any claim that the Bible makes for itself. No doubt, furthermore, that this extravagant and unbiblical claim has created a reaction against the Bible, and led many men, in discarding this bibliolatry, to discard the Bible at the same time. Nevertheless, it is not wise to emphasize the fact that there are errors in the Bible. Even strategically it is unwise. A skillful disputant never allows his antagonist to select the point of attack and defense; he selects it himself. But this is a minor matter. If the Higher Criticism has no better word for us than that there are errors in a Bible heretofore supposed to be inerrant, its message is of so little value that no one will give it much heed, or ought to.

The message of the Higher Criticism is that the Bible is an intensely human book; and all the more divine because human. It is true that human literature contains errors; for "to err is human." But it is not the error in the Bible that is valuable, but the humanity. We have in the Bible truths, not presented in abstract forms, but incarnated in living experiences; not the proposition that God is love, but the love of God experienced by human hearts. We have in the story of creation, not a revealed and infallibly accurate account of the processes of world-building, but the experience of an unknown prophet who saw God in his world, and, in language of unsurpassed sublimity, enables us to see him also, if we do not allow the dust of theological controversy to get in our eyes and obscure our vision. We have in the Mosaic system of laws, not a perfect ecclesiastical, political, and judicial system, framed in heaven and let down upon earth, like the creatures in the sheet which Peter saw in his vision, but the product of an inspired statesman, with prophetic vision seeing the fundamental principles of organized human life, and embodying them in institutions which from his day down to our own have been constantly undergoing change as changing circumstances required. We have in the revelations of prophecy, ever growing clearer in the consciousness of successive prophets, not an anticipation of all that the Christ brought to light with his coming, but the experience of faith and hope and love in hearts and lives illumined by this triple light in hours of general darkness. We formerly had a book—the Higher Criticism brings us men; and we look into their eyes, and grasp their hands, and feel the tingle of their blood-pulsations in our own heretofore sluggish blood. Abraham, Joshua, Samuel, David, Isaiah, are no longer impossible men, shadows thrown upon a screen, painted effigies on cathedral windows, haloed with an unreal glory. They are living men; their imperfections of experience and of utterance, the fact that they saw in part and prophesied in part, and perceived all truth as in a mirror, dimly, bring them nearer to us, and make their message a revelation to our experience because it is a revelation in their own.

Thus the Higher Criticism is doing for us in our knowledge of the Bible what the modern lives of Christ have done for us in our knowledge of the Christ. They have told the story of his human life. They have enabled us to see the kind of house he lived in, the dress he wore, the synagogues he preached in, the people he ministered to, the sick he healed, the civilization in which he lived. They have enabled us to see him as the man, the teacher, the physician, the reformer, the friend. And this clearer portrayal of the human has not obscured the divine, but has made it clearer than before. He is no longer God and man mysteriously joined together, but God in man, the type and prophecy of that day of glory which he came to usher in, when God will be in all humanity, filling it with himself. So the Higher Criticism helps us to understand the Bible better, and to love it more, because it presents it to us as a human book, and God, not as apart from men, speaking through them as a fireman speaks through a speaking-trumpet, but in men, speaking through them as a teacher speaks through his pupil, or a father through his child. This is the message of the Higher Criticism: not that there are errors in the Bible, but that it is a human book. True, if it is human, there are errors in it; but it is the humanity, not merely the errors, in the Bible which the Higher Criticism discloses to us. And this, its message, brings the Bible nearer, and makes its meaning clearer, and makes the divine life experienced by its writers, and transmitted through its pages to its readers, dearer and more sacred.

An Inspirational Church

We have heard a great deal about the Institutional Church. It has kindergartens, and working-girls' clubs, and young men's clubs, and boys' clubs, and parlors, and a gymnasium, and a reading-room, and perhaps a bowling-alley and a billiard-room, to say nothing of a kitchen and a monthly party called a "sociable." It has something on hand every night in the week. It educates, it entertains, it instructs. We believe in the Institutional Church.

But there is some danger lest the Institutional Church shall fail to be also an Inspirational Church; in which case it ceases to be a Church at all. A Church is not an Academy, it is not a Club, and it certainly is not a Variety Show. Its object is not to teach, nor to entertain. Its chief object is to inspire. There are theaters to amuse; there are clubs and societies and orders to entertain; there are schools to teach; there is only the Church to inspire. Other institutions minister to the body, to the social instincts, to the mind; the Church alone ministers to the spirit. If the Church, in its eagerness to do other ministry, forgets to minister to the spirit; if, in its ambition to afford innocent entertainment, healthful society, beneficent instruction, it forgets to afford inspiration, it forgets its real function and ceases to be a Church at all.

The more institutional it is, the more inspirational it needs to be. The greater and more complex its body, the greater the need of a pulsating life. Nothing can serve as a substitute for spiritual enthusiasm in the pulpit, in the devotional meeting, in the Sunday-school. If the heart ceases to beat, the corpse may still be beautiful, but it is a corpse; and the heart of the Church is its devotional spirit—its faith in God, its hope in God, its love for God. The more of the so-called secular work the Church is doing, the greater the need of spiritual preaching in the pulpit, fullness of life in the prayer-meetings, and the spirit of prayer in the homes. That the High Church party should be the party in the Church of England most active in charitable and educational work is not incongruous; on the contrary, in that fact is a lesson for all Churches. It is not ecclesiasticism and philanthropy that God has joined together, but piety and philanthropy; let not man put them asunder. We plead with the preacher, the pastor, the layman, for an access of spiritual force in the heart of the Church—always needed, but never more needed than to-day.

Subordinating Self

The theme of all the great tragedies is the collision of the individual will with some law, necessity, or institution higher or stronger than itself. It is the adjustment of the individual to institutions, to environment, to the conditions of his life, which determines success or failure. The man who sees clearly what he can do, and does it with all his heart, without waiting for better tools or postponing his work for better material, masters the adverse forces of life and becomes himself a conquering power. The man, on the other hand, who antagonizes the institutions or the forces about him, and cares more for the accomplishment of his own will than for the carrying out of the large designs and wider purposes of society, wrecks himself and becomes the victim of those powers which he is not able to master; for, in dealing with human life, as with nature, mastery comes by yielding. There are conditions, of course, which demand the absolute antagonism of the individual will to unrighteous institutions, and which crown an apparently defeated life with final victory; but these conditions do not often occur. The great majority of men and women who miss success in life miss it because they are not willing to make their will secondary to the good of the majority. No man can work in a great business organization who has not learned the secret of subordination, and who does not care more for the success of the enterprise than for his own personal advancement. No man can nobly serve a church who is not willing to set aside his own preference and sacrifice his own taste in order that the harmony, the strength, and the progress of the church may be secured. For individual strength is shown, not by antagonism, but by that self-command which subordinates the personal feeling to the larger good of the larger number.

Editorial Notes

> We have read Professor Wilson's tariff bill. . . . If McKinley had made it he needn't be ashamed of his work.—*The New York Sun.*

If Mr. Dana made this paragraph, he needs to be ashamed of his grammar.

The Outlook was misled last week in its account of the installment of Dr. Tuttle at Amherst, in assigning the greeting from churches in sister colleges to President Dwight. It was given by President Carter, of Williams.

The two yards at which Mr. Nathan Straus furnishes coal at cost to the poor of this city were reopened last week. In the summer-time milk and ice are sold at cost at the same stations. Milk is sold by the glass at the rate of four cents a quart, and coal by the scuttle at the rate of $5 a ton. As no one has to plead poverty in order to receive these benefits, the self-respect of the beneficiaries is in no way impaired, and the stations are extremely popular in the populous neighborhoods they serve.

It is a great satisfaction to know that the large knowledge of Indian affairs and the warm sympathy of ex-Senator Dawes for Indians will be set to practical use by his appointment as Commissioner to the five civilized tribes of Indians.

Those Americans who want to see that old-time pageant, the Lord Mayor's show, will do well to seize the first opportunity of going to London when the spectacle is presented, for the English metropolis is apparently bent upon destroying what the "Speaker" calls the "dull saturnalia." English-speaking peoples do not show to advantage in spectacles and pageants.

The European coal strikes have called forth unexampled sympathy from the public which suffered by them. In London a single newspaper, the "Daily Chronicle," raised a relief fund of $70,000; while in Paris the Municipal Council itself contributed $2,000 to aid the strikers at Pas-de-Calais. A few years ago metropolitan newspapers participated in strikes only to abuse the strikers, while City Councils dreamed of no other action than to increase the police force.

The Philadelphia "Record" is urging that registration day shall be primary election day, and that citizens when they register shall vote for the candidates they indorse for the party nominations. The plan is admirable. Popular elections following machine nominations are, in large cities, almost as harmless to the corrupt private interests as if the public were not consulted at all. The "Record's" plan, by which the public may make the nominations, lessens the amount of machinery instead of increasing it.

M. Zola is evidently not without a perception of certain qualities in his work. The newspapers report that some time ago a young woman wrote to him asking him whether he would advise her to read his own novels, and in reply he made the cautious suggestion that if she were unmarried she would best consult her parents, and if she were married she would best consult her husband. A good many people have long been under the impression that Zola ought to be read under advice and in expurgated editions, but it is a surprise to know that the novelist himself thinks so.

A humorous weekly comments on Mr. W. W. Astor's recent announcement that the advertising columns of the "Pall Mall Gazette" "would be closed against all quack medicines the inefficacy of which he had become convinced"—curious English, by the way, for which we hope Mr. Astor is not responsible. The comment is that, as a result, Mr. Astor's advertising columns are crowded with announcements of medicines which he believes are *not* frauds, and "it is calculated that he can make his rates as high as the religious weeklies." If this applies to English religious papers, we have nothing to say; if to American, we would like to take the opportunity of saying that it is time the fact was recognized that the standard of our prominent "religious weeklies" in this respect is vastly higher than that of the daily secular press, and is quite as good as that of the best magazines—usually better.

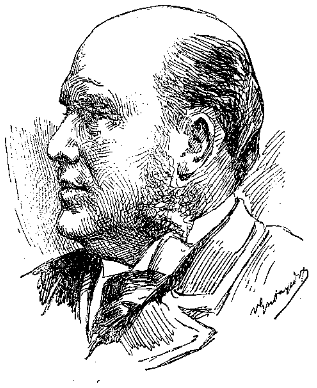
A good deal has been said in the newspapers about University Extension, and the value of the work it is doing has been very widely recognized but very little has been said about a similar movement in this city which has attained very large dimensions and which makes a new use of the public schools for educational purposes. Under the charge of Dr. H. M. Leipziger, a course of free lectures to the people of the city is being given by the Board of Education in a large number of school-houses in different parts of the city. Nearly three hundred lectures are given each winter, on a great variety of subjects, including science, travel, history, literature, hygiene, by a company of lecturers including some of the foremost men in the city. The lectures are given on Monday and Thursday evenings simultaneously. Dr. Leipziger has done a valuable work for popular education in this city.

The Armour Institute

By Willis John Abbot

PLACED in a quiet and distinctly unfashionable quarter of Chicago, in that region west of State Street whither the frequenter of the boulevards seldom turns his steps, flanked on one side by railway tracks crossing the streets at grade and surrounded otherwise by cottages and homes and shops of humble proportions, there has sprung up lately a cluster of trim edifices erected by the beneficence of one man and all dedicated to the betterment of the people. The Armour Institute and the Armour Mission stand on adjacent corners. Around them are the long rows of attractive apartment-houses in which a great part of the endowment fund for these institutions is invested. The trim grass-plots before these dwellings and the spick-and-span lawns inclosed within their central courts ought in themselves to be a force for the education of neighboring householders in neatness and housekeeping pride.

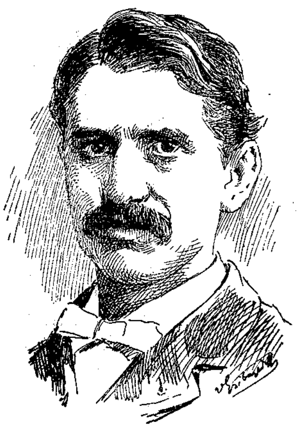
The Armour Institute is a college for the people; and the word people I use, not in the sense of the many as distinguished from the privileged few, but as comprehending all sorts and conditions of youth. The son of the millionaire may, and does, enjoy within its doors the same opportunities for education along utilitarian lines as does the son of his father's most poorly paid clerk. In the cooking-classes the girl who is fitting herself to earn a livelihood works by the side of others who are learning an accomplishment rather than a trade. As the Armour Institute is not a charitable institution, the rich are not barred from its doors. As it is an attempt to solve the social problem, to level up and down both, no deserving applicant is turned away from its doors for lack of money. Mental equipment and earnestness of purpose are the standards by which applicants are judged. Perhaps I can hardly illustrate the character of the attendance better than by quoting a writer for a local newspaper who reports that on entering the machine-shop he encountered four pupils working together at a forge. "One was the son of one of Chicago's most famous jurists, a young man who already had the advantages of some of the best the country affords in the way of education. Another was a Russian exile. A third was the son of a missionary who had worked his way to Chicago on cattle trains. He had not the money to pay his fare, but was determined to enjoy the advantages which he had heard this school would offer. The fourth was a negro whose intelligence had attracted the attention of the Michigan Avenue millionaire whose boots he had been blacking, and who had been placed in the school by his patron."


Philip D. Armour

Though this is the first year of the Institute's existence, the applications for admission were far in excess of the accommodations available. To secure admission a candidate must be qualified to enter a high school. There are now in the Institute classes about seven hundred and fifty students, the sexes being nearly equally represented. It is asserted, however—though upon how good authority I do not know—that Mr. Armour is already perfecting plans for the enlargement of the school, so that the experience of this fall, when nearly five hundred applicants were turned away, may never be repeated.

The course of study provided is in the main utilitarian, but the side of general culture is not neglected. The Institute is not a copy of the Chicago University, but neither is it a duplicate of the manual training school. In its academic department, students who have completed the ordinary grammar-school course in the Chicago public schools, or its equivalent, are prepared to enter the technical departments of the Armour Institute, or the scientific schools of the foremost American universities.

The scientific and technical courses of the Institute are classified in departments, each with a director and a staff of competent instructors. At present these departments comprise the Department of Mechanical Engineering; the Department of Electricity and Electrical Engineering; the Department of Mining Engineering and Metallurgy; the Department of Domestic Arts; the Department of Library Science; the Department of Art; the Department of Kindergartens; the Department of Commerce. A full course in civil engineering is also announced for early organization.

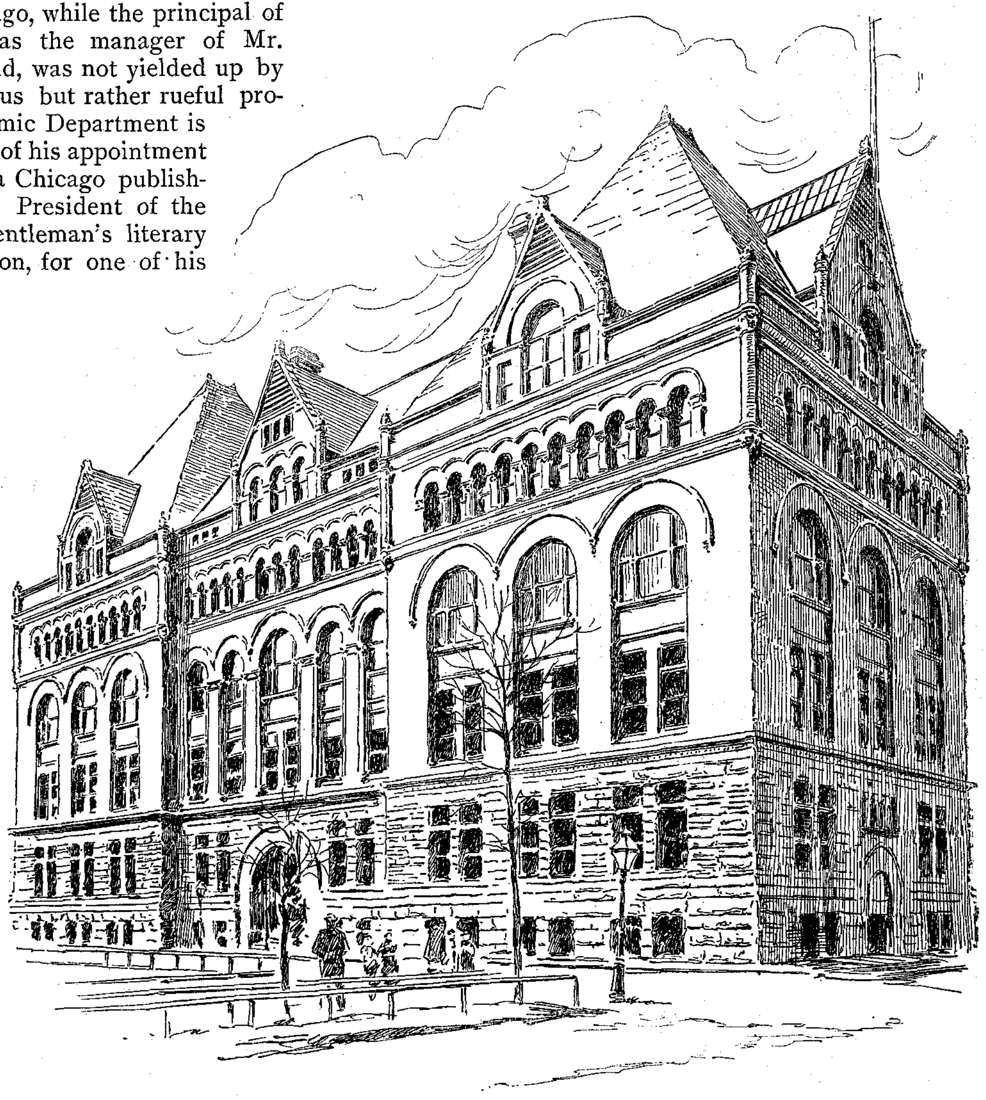

President F. W. Gunsaulus

Equipment for instruction in each of these classes is of the very best. For the Mechanical and Engineering departments spacious workshops, with improved machinery, tools, and testing apparatus, are provided. The Electricity Building at the World's Fair has been a veritable hunting-ground for the director of that department, and much of the curious apparatus there displayed has been purchased for illustrative purposes. For the purposes of the Department of Art an arrangement for co-operation with the Chicago Art Institute has been made, and students have access to its extensive collections and its large library. The School of Architecture is at present the practical feature of this department. For the purposes of the Department of Domestic Arts the whole of the fourth floor of the Armour Institute building is reserved. Here are a model kitchen and dining-room, sewing, dressmaking, and millinery rooms. Cookery in all its branches is taught. There is a special course in the use of the chafing-dish, and another in preparing food for invalids. Millinery is elevated to the position of a fine art, and there are lectures and instruction in the use of art fabrics and fine decorative embroidery. The Department of Library Science also is one chiefly attended by women, and is the only place in the West where instruction of this character is given. A library of ten thousand volumes, largely gathered by the President of the Institute, Dr. Gunsaulus, who is a noted victim of that gentle mania for book-hunting, affords facilities for practical work in cataloguing. The Department of Commerce, as its name implies, offers instruction in the arts of everyday business life—shorthand, typewriting, bookkeeping, and the like. In all of these courses thoroughness is insisted upon, and perfect preparation for practical work in the machine-shop, the home, the surveyor's camp, or the office is the end sought.

Examination of the list of directors of the various departments emphasizes the conviction that the organization of the teaching staff of the Institute has been ordered by an intensely practical mind. Colleges and schools have not been drawn upon for instructors, but the offices, laboratories, and workshops of great industrial corporations have. It is the purpose of the Armour Institute to fit young men and young women to win success in life, and men and women who have already won success in their own lines of effort are chosen to give instruction. The director of the Mining, Engineering, and Metallurgical Department was the chemist and metallurgist of the Pennsylvania Railroad and the Reading Coal and Iron Company. The head of the Electrical Department came from the employ of a large electrical supply house. The chief of the Department of Mechanical Engineering left the employ of the largest machinery house in Chicago, while the principal of the Commercial Department was the manager of Mr. Armour's own office, and, it is said, was not yielded up by that gentleman without a humorous but rather rueful protest. At the head of the Academic Department is a gentleman who was at the time of his appointment the literary critic and reader for a Chicago publishing house. Dr. Gunsaulus, the President of the Institute, declares that of this gentleman's literary acumen he has the highest opinion, for one of his own manuscripts offered for publication fell into the critic's hands and was rejected with promptitude, for reasons which the author now declares entirely sufficient.

At the head of the Faculty as its President is the Rev. Dr. Frank W. Gunsaulus, long pastor of the New England Congregational Church of Chicago, a gifted pulpit orator, an author, a man of wide reading and cultivation, and of unbounded energy. Though taken from the pulpit of a denominational church, the position of Dr. Gunsaulus at the head of the Institute does not in any wise imply that its management is to be sectarian in any degree. The liberal founder, who is a man of somewhat brusque and outspoken habit, is credited with having responded to a query as to the religious element in the Armour Mission: "Its religion will be sixteen ounces to the pound, but undenominational, and it makes no difference to me whether its converts are baptized in a soup-bowl, a pond, or the river." Of the Institute itself Dr. Gunsaulus says: "Armour Institute is avowedly a Christian school, and Christian standards of culture will be recognized, but without any intrusion of denominational or sectarian bias."

Philip D. Armour, to whose munificent gift of $1,500,000 the Armour Institute owes its existence, is a notable character in Chicago. It is hardly necessary to state that he is the head of the great packing-house company which bears his name, and which has made Chicago dressed meats marketable in all parts of the world. Born in New York State some half a century ago, of New England parentage, Mr. Armour manifests to-day many of the qualities of the New Englander. He has enriched himself enormously, but his life is as simple now, almost, as in the times of his early days of poverty. His house, though commodious and comfortable, is not one of the "magnificent residences" which the Chicago guide-books point out. His industry is unflagging, his hours those of a New England farmer. Seven o'clock is, or was until lately, his regular hour for reaching his office in the morning, where he sits engrossed in business until late in the afternoon. No man is more democratic than he. The refuge of a private office he scorns. His desk is in the midst of his working force, differing from theirs only in being always crowned by a bunch of fresh roses—one of his few personal luxuries. Here he is always to be seen by callers, and his well-known philanthropy brings many who make demands upon his purse. Mr. Armour's private benefactions are said by those who know to be large; but he is a man without ostentation, and the public knows little of his charities. In the Armour Mission, however, and its neighbor, the new Armour Institute, he has reared for himself a monument which has already cost $3,000,000. What it will be worth to those to whose welfare it is dedicated, and to the State for which it helps to rear good, true, and useful citizens, is not to be expressed in figures.


Armour Institute

New York's Wayfarers' Lodge

By Jacob A. Riis

There has just been accomplished in New York a reform for which, simple as it seems, a generation of earnest men and women have battled until now in vain; toward the attainment of which every argument of justice, benevolence, humanity, and common sense had lent its weight; which the Legislature had sanctioned, and reason and experience indorsed—all without moving so much as by a single inch the stubborn official refusal to listen that blocked the way. Even now it has not been moved. It lies there, the dead load it has been all along. It was necessary to go around it, and the reform was not accomplished, as its advocates hoped it would be, by the official acceptance of the principle. But it *was* accomplished, and that is the main thing. The rest will follow. New York has its Wayfarers' Lodge at last.

Readers of The Outlook are familiar with the long campaign, for no small part of it has been fought out in these columns. Suffice it to say that New York has long borne the reputation of being the chief tramps' headquarters in this country, and with cause. The two things the tramp wants are rum and idleness. The one thing he does not want is work. So long as the police stations offer him free shelter at night, he can always beg enough, in the hardest times, to keep him at the saloon. As for work, there are always enough honestly seeking it, who cannot get it, to let him out. At the worst, the workhouse has no terrors for him. The bark of its name is worse than its bite. Naturally, New York's police stations become the great rendezvous of the tramps in the East; and, fit as were the lodgings offered there for tramps only, everything that came within their sphere was dragged down to the tramp level. That is their offense. There are homeless persons in New York who are not tramps, but, staying here, they were bound to become such. The station-house, the only shelter offered them, showed them the way, fairly forced them into it.

Boston, Philadelphia, other cities so afflicted, saw whither it led and switched off. They established Wayfarers' Lodges where the tramp was sifted out from the decent out-of-work by the test of work. In our city the need of some such plan was pointed out nearly forty years ago. Successive appeals to the Legislature at last bore fruit in a law permitting the city authorities to build an experimental Lodge. But it was a barren victory. The city authorities refused to avail themselves of the permission. The Grand Jury, the Academy of Medicine, the Health Board, urged on the reform to no purpose. Last winter typhus fever broke out in the station lodging-houses and added its appeal; but it remained unheeded. It was then that private charity stepped in. The Central Council of the Charity Organization Society built a Lodge and stocked a wood-yard. The latter has been in operation some time; the former was opened this week. It stands in West Twenty-eighth Street, upon the site of the tenement block that gave the place the name of Poverty Gap long since. It is a brick house, four stories high, with a basement. The general plan is the same as that of the Boston Wayfarers' Lodge. The homeless out-of-work, upon admission, receives a bath, a clean shirt, and is put to bed, while his clothes, if troublesome, are roasted over night in an oven at a temperature of 250°. The baths and the oven are in the basement, the dormitories on the upper floors. Iron bedsteads with woven-wire mattresses stand upon calked floors between painted walls, where the process of house-cleaning can be facilitated by the use of a hose and plenty of water, as when a ship is washed down. The building is steam-heated. On the main floor are the kitchen and the "restaurant" where the lodgers are fed, night and morning. After breakfast saw and chopping-block await the lodger in the yard. He is required to do a stint of work which will send him forth a free man who has earned his keep and kept his self-respect. If he wastes no time, he can do it in two hours and have the whole day to look for work in. From the station-house he went out hungry, compelled to beg his breakfast, and carrying seeds of dirt and disease from door to door. From the Wayfarers' Lodge he goes forth clean, decent, and safe. If he is a tramp, he will never return. He has been sifted out. The work and the washing settled him. So much is gained.

The Lodge has obtained a permit for a hundred lodgers. It may add more, but it will not hold the two hundred its builders planned for. Others will have to be built and will be built. This is the experiment to demonstrate the practical utility of the plan, heretofore demonstrated elsewhere. Its success will depend in a large measure upon the patronage of the wood-yard. Its output forms the only revenue of the establishment, and there is a heavy mortgage to provide for. Sixty thousand dollars was the sum put into the experiment by those who believed in it. The cost of the management will not be great—very much less, without a doubt, than if the city were managing it—but, still, that also is to be met.

At present admission will be by tickets given to decent seekers for work, and to stout beggars in lieu of alms. It is expected that these will fill the house this winter. Then the experiment will be extended to the nearest police station, the one on West Thirty-seventh Street. The police will be asked to close their lodging-room and send all applicants to the Lodge. The process of sifting out the tramp will then be under way. As it progresses, station after station will be shut, and more Wayfarers' Lodges will have to be built. Then, if the police will arrest vagrants who reject their hospitality, and up on the Island they will make them *work*, we shall be in a way of solving the tramp question in a very simple and effective manner.

The Wayfarers' Lodge is not a prison, though its door is locked and the yard walled in. It is just the reverse: it will block the way to the jail for many who might get there but for its timely aid. It stands upon a spot rich in memories of the sort for which it is to help atone. It was there that young Healey was beaten to death by the Alley Gang for the one offense—heinous enough in Poverty Gap—of being a decent, hard-working lad who tried hard to provide by his labor for his aged parents. The same gang half murdered a policeman for venturing into its preserves. Then the tenements were torn down and a children's playground opened upon their site. The gang disappeared as if by magic. It was no longer recruited from among the boys of the block. They had found something better to do. The transformation of Poverty Gap demonstrated that the tramp can be headed off in the child. It is the province of the Wayfarers' Lodge to check the manufacture at a later stage, and to demonstrate that all men who are homeless and unfortunate are not therefore tramps, fit only to be treated as such by a notion of municipal "charity" so crude as to be almost criminal.

My Study Fire

A Neglected Gift

Sydney Smith undoubtedly said aloud what a great many people were saying in an undertone when he called Macaulay "an instrument of social oppression." The brilliant historian and essayist had notable gifts, and has done much for the solace and entertainment of mankind; but his memory must have had an appalling aspect for those who sat near him at a dinner-table. It was relentlessly accurate, and the boundaries of it seemed to fade out in an infinity of miscellaneous information. The man who knew his Popes so well that he could repeat them backward stood in sore need of the grace of forgetfulness to save him from becoming a scourge to his kind. The glittering eye of the Ancient Mariner did not hold the wedding guest more mercilessly to his gruesome narrative than does a tyrannical memory bind the weary listener to the recital of things it cannot forget. Burton analyzed Melancholy with great subtlety and particularity, but one wonders whether Burton's companionship would not have induced in another the very thing of which he tried to rid himself. Mr. Caxton was a dangerous person in his talking moods, as Pisistratus discovered at an early age, and needed to be diverted from themes which unlocked the stores of his knowledge. For some men hold their information in great masses like the snow on the high Alps, and an unwary step will often bring down an avalanche. Knowledge is of great moment and of lasting interest, but, like money, it must be used with tact and skill. A good library has a solid foundation of books of reference; but they are subordinate to a superstructure of art, grace, vitality, and truth.

If one had to choose between Macaulay, who never forgot anything, and Emerson, who rarely remembered anything in an exact, literal way, one would fasten upon the man of insight, and let the man of memory go his own way. In these days the art of memorizing has had great attention, but the art of forgetting has no professed masters or teachers. It is, nevertheless, one of the most important and most charming of the arts; the art of arts, indeed. For the supreme skill of the artist is in his ability to forget the non-essentials and to remember the essentials. The faculty of forgetting gives the mind a true perspective, and shows past events in their just proportions and right relations. The archæological painter forgets nothing, and his picture leaves us cold; the poetic painter forgets everything, save the two or three significant things, and his picture sets our imagination aflame. There is entertainment in old Burton, because the man sometimes gets the better of his memory; there is inspiration in Emerson, because the man speaks habitually as if all things were new-created, and there was nothing to remember. The past is a delightful friend if one can live without it, but to the man who lives in it there is no greater tyrant.

As the world grows older, the power to forget must grow with it, or mankind will bend, like Atlas, under a weight which will make movement out of the question. That only which illumines, enlarges, or cheers men ought to be remembered; everything else ought to be forgotten. The rose in bloom has no need of the calyx whose thorny shielding it has outgrown. When the recollection of the past stimulates and inspires, it has immense value; when its splendors make us content to rest on ancestral achievements, it is a sore hindrance. Filial piety holds the names of the fathers sacred; but we are living our lives, not theirs, and it is far more important that we should do brave and just deeds than that we should remember that others have done them. The burning of the Alexandrian Library was not without its compensations, and the rate at which books are now multiplied may some day compel such burnings at stated intervals, for the protection of an oppressed race. The books of power are always few and precious, and long life is decreed for them by reason of the very vitality which gives them their place; but the books of information must be subjected to a principle of selection, more and more rigorously applied as the years go by. Our posterity must conscientiously forget most of the books we have written.

For the characteristic of art—the thing that survives—is not memory, but insight. Our chief concern is to know ourselves, not our forbears; and to master this modern world, not the world of Cæsar or that of Columbus. The great writer speaks out of a personal contact with life, and while he may enrich his report by apt and constant reference to the things that have been, his authority rests on his own clarity of vision and directness of insight. "Our age," says Emerson, "is retrospective. It builds the sepulchers of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy our original relation to the universe? Why should not we have a poetry and philosophy of insight and not tradition, and a religion by revelation to us and not the history of theirs? Embosomed for a season in nature, whose floods of life stream around and through us, and invite us, by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship."

Progress is largely conditioned on the ability to forget the views and conclusions which which have become authoritative. It took nearly a century of adventurous sailing and perilous adventure to persuade Europe that there was an undiscovered continent between China and its own shores; so possessed was the European mind with the consistent blunders of the past about this Western hemisphere. In the history of art, what are called the classical epochs—the periods of precision, accuracy, and conventional restraint—are inspired by memory; but the creative moments are moments of forgetfulness. The Renaissance was a moment of rediscovery, not of memory; the literary movement of this century involved a determined forgetting of the standards and methods of the last century. The age that lives in its memory of other times and men is always timid and imitative; the age that trusts its own insight is always audacious and creative. If we are to be ourselves, we must forget a good deal more than we remember.

There is a real grace of character in forgetting the things that disturb the harmony of life. A keen remembrance of injustice or suffering breeds cynicism; the power to forget that we have been wronged, or that life has pressed heavily upon us, develops sweetness, ripeness, and harmonious strength. On the threshold of any future life, one must pass through a great wave of forgetfulness; it were better for us all if heaven were nearer to us by reason of the swift oblivion to which we consigned the wrongs we suffer in this brief burning of the candle of life.

One of the Problems of a Country Church

By the Rev. E. A. George

Is it not a fault of our seminaries, one commonly felt though not often discussed, that they do not prepare a young man more specifically for that kind of work which is generally first open to him? He graduates with glowing dreams of the Institutional Church, of Toynbee Hall, Andover House, and the People's Palace, to find himself, strangely enough, not in New York with its East Side, nor in Boston with its North End, but in a country town. He looks about in vain for the destitute and criminal whom he would reach. The quiet community may seem almost exasperatingly respectable. He may open a reading-room, but only to find that, as all the young men have comfortable homes well supplied with current literature, such an institution is not in demand. He then begins to realize that in an ordinary village the institutional enterprises which have stirred his enthusiasm are absurdly out of place, and that, if any such work is possible, it must be of a kind to which no attention has been directed in his preparation. He is on the alert for the cry, "Come over into Macedonia and help us!" He longs to go over into Macedonia and help some one, but he does not know where Macedonia is. Yet here are the love and power of Christ in many hearts, and in the sequestered village, as well as in the crowded city, there must be opportunity for such love and power to express themselves in Christlike service. The meeting of the Christian Endeavor Society especially suggests a potential energy which needs to become kinetic. But how is it to be utilized? The devotional is present. How shall it express itself in and be stimulated by the practical? The devotional meeting, indeed, is like the association of the disciples with Christ on the mountain and in desert places; but, then, that was only half, for the "Come ye yourselves apart into a desert place, and rest awhile," was immediately followed by the feeding of the five thousand. And where are the five thousand to be ministered unto by the village Christian Endeavor Society? The power is present. Where is the task?

The cry for help from one district of Macedonia certainly comes into the village with the rattling of wheels. The majority of our country towns are centers of trade, and the problem states itself thus: Given a center of trade, to make it a center of religion; or, more concretely, Given one hundred wagons lined in front of the stores on Saturday afternoon, to bring the same one hundred wagons into church sheds on Sunday morning. The solution may be one of the very opportunities for applied Christianity for which the young minister has been longing.

There is no problem more strongly suggested by present tendencies. The movement towards centralization is not confined to the massing of population in cities; it is felt also along the country roads, and is materially changing the manner of life. The roads themselves are rapidly being improved; the road-machine is working in the spring on every byway; good roads are reaching out from the villages, like arteries from the heart, communicating with outlying districts once remote, carrying to these something of the vitality of the center, and making the finger-tips of the county tingle with life. Farmers commonly drive from ten to twenty miles to trade. The village lecture-course is patronized by many from remote corners and nooks, who thus come for an hour at least into touch with the thought and music of the great world. The town system of schools, already introduced into many parts of New England, is an interesting evidence of this tendency. Instead of the ten or twelve barren district school-houses in a township, a central Academy is being substituted. Carriages make regular trips from the extremities of the town, picking up the children along the way, and carrying them to and from school. The children come to the school, while in the old system the school went to the children. The academy is well ventilated, lighted, and heated. The old school-house had its box-stove and meandering stove-pipe. The academy has well-equipped, high-salaried teachers. The school-house too often was under incompetent instructors. The academy is graded in large classes, stimulating a healthy rivalry, ambition, and measuring of one's self with others. Many a country school has existed for only three or four pupils, while in more than one instance a teacher has sat all day long with one solitary child before her.

Now, this movement of concentration brings to the village church the most vital suggestion. If the township is becoming a tension-wheel, like that of Ferris, the power of the church should be felt along the radiating spokes to the very circumference. Not only should the store, the lecture-hall, and the academy attract to the center, but in the total centripetal force a large element should be the attractive power of Him who is drawing all men unto him. In the old Puritan days the families on scattered farms attended church regularly. In many districts to-day they do not. In one town of 1,500 inhabitants, with a tributary country of 3,000, one church has in its parish but twelve farmers. This may be an extreme case, but probably there are many like it. Districts several miles from a center are liable to be non-church-going. On Sunday the horses are tired, the men and women are tired, the children must be dressed, and then there are the "chores" and the dinner. It requires a decided effort for a farmer's family to attend church, but this only emphasizes the problem. The slums of New England are not confined to Boston. They are in part out on the hills. In some cases these places have suffered from a progressive degeneration, the most energetic and ambitious in each generation having left the old home for the city. When the city "has the pick" of the rural population, the law for the country is too often the survival of the unfittest.

In one village church, among the most regular attendants, present sometimes at the mid-week meeting, are three families, one driving in four miles from the north-east, the second four miles from the northwest, the third four miles from the west. In one of the families are five small children, and no one to help at home. Now, if these three families could pick up the net at these three corners and draw it in as they come in on Sunday, what a draught there would be! Our churches need to box the compass.

It is something, perhaps, simply to state the problem, for such statement always suggests the first steps of the solution. The "Lady Evangelists," the slum sisters of the country, are doing much to solve the problem with their house-to-house visitation. The school-house meeting, inaugurated and conducted by the village Christian Endeavor Society, carries out the cordiality and invitation of the central church. From a certain society more than ten sometimes drive out to forward such a meeting, for in Vermont there are Christian Endeavor horses. The deacon who sells dry goods on Saturday ought to be able to draw some of his customers into his pew on Sunday. Especially is there need of Christian cordiality on the part of the village people toward the farmers. Perhaps it is enough simply to state the problem, for, after all, the first problem of a country church is to find what its problems are. "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

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Do not drudge like a galley-slave, nor do business in such a laborious manner as if you had a mind to be pitied or wondered at.—*Marcus Aurelius.*

What Shall We Do with the Unemployed?

By Wilton Tournier

As long as we live in a competitive society poverty will be the lot of the many, who will have to toil hard to find the means to buy the necessaries of life. The working classes, being dependent on the capitalist for a chance to earn a living, have little freedom, for the supply certainly exceeds the demand in the labor market. There are some who will question this; indeed, I have heard the Secretary of one of the large charitable organizations of New York City say that all honest, sober men can find employment; but Mr. George Gunton, editor of the "Social Economist," says, "There has not been a time for more than four hundred years that the supply of labor has not been in excess of the demand;" and Professor John R. Commons, Professor of Political Economy at the University of Indiana, says, "In our best of times there are more men to work than places to work." The wage of the unskilled employed at the best of times is barely sufficient to provide them with the necessaries of life, and a large number are compelled to work for starvation wages. This is bad enough, but when depression takes place the wage-earner is reduced to a deplorable condition. Fluctuations in the labor market are constantly plunging thousands into extreme poverty.

The charitably disposed (and especially those connected with societies) often lose sight of the fact that there are in our cities mighty armies of employed human beings bordering on destitution, owing to precarious employment, who, when sickness, bad trade, or unforeseen loss comes, oftentimes sink to extreme poverty, never to rise again. Some parade our streets seeking work, and many, having lost all hope and self-respect, beg for the means to keep body and soul together. What becomes of these "vanquished combatants in the struggle of life" under existing arrangements? Of the respectable poor who will not beg, a few die of actual starvation, and many of the ills brought about by semi-starvation, while the remainder drag out a miserable existence until death releases them from their trials. The other class, made up of occasional laborers, loafers, and semi-criminals, eke out an existence in poorhouses and on the streets of our cities or lanes of the country. Is this picture too highly colored? I think not. Professor Huxley, speaking of the misery of the masses, says: "Any one who is acquainted with the state of the population of all great industrial centers, whether in this [England] or other countries, is aware that amidst a large and increasing population there reigns supreme . . . that condition which the French call *la misère*, a word for which I do not think there is any exact English equivalent. It is a condition in which the food, warmth, and clothing which are necessary for the mere maintenance of the functions of the body in their normal state cannot be obtained."

Duty and self-interest call upon the well-to-do members of society to face the problem of the destitute unemployed ere it is too late. Can nothing be done for the mighty army of respectable poor out of work who are destitute or bordering on destitution? Is it not possible to establish industrial institutions where single and married persons can be employed, and earn at least the means to purchase the necessaries of life? Public and private poor-relief is not acceptable to the self-respecting poor, and many suffer the pangs of hunger rather than seek alms. Those who have lost hope, and are consequently weak and despondent, easily drift into beggary and degradation. Indeed, the number is so large that the Charity Organization Societies of several cities are up in arms to suppress begging and provide labor tests for the tramp element of society. In many of our cities lodging-houses are provided for tramps, where they receive food and a bed for a given quantity of work in a wood-yard. In Washington and Boston municipal lodging-houses have been established. Those who seek admission to these houses have, ere they receive food and a bed, to saw wood for some hours, take a bath, and have their clothes disinfected. In Philadelphia similar houses have been established by the Charity Organization Society of that city, and the New York City Society has had a wood-yard, as a labor test, in connection with its work for some time. Some time ago this Society made application to the city authorities to erect municipal lodging-houses, only to be refused, and the Society, therefore, has taken steps to erect a "Wayfarers' Lodge." [A description of this Wayfarers' Lodge is given by Mr. Riis in another column.—THE EDITORS.]

Such places are all very well in their way as labor tests, but the few days' sojourn in them is really of little service to the recipient; from three to five days is the limit, and when one considers the fact that no money is given him (only food and lodging), if he does not succeed in getting some work outside he is in exactly the same position on leaving as when he entered. These methods for this class of the poor are possibly necessary and worthy of aid, but, on the principle that prevention is better than cure, it would be preferable to take steps to provide the large army of self-respecting poor with industrial institutions where, when out of work and in distress, they can find temporary employment which will give them at least the means to keep body and soul together until they can find regular and better-paying employment. Evidence is furnished that such a scheme is feasible. General Booth's London industries are pronounced sound and helpful by men who have made social economy a study, and it is the opinion of such men that it is possible to make like institutions throughout the world self-supporting; but even if not, surely it is preferable to make up a loss on the working of the principle than to give alms. Work, not charity, is the crying need of the great mass of the people.

An industrial scheme is in operation in New York City for the purpose of raising fallen men. The success of this undertaking goes to prove that such schemes for the industrious poor who have not fallen would be practical. The Industrial Christian Alliance was founded over a year ago for the purpose of helping men and women to help themselves. To that end the founders commenced operations by opening a Home for men. A house having accommodations for forty men and for workshops was rented, and the house filled with men anxious to work and to lead better lives. All admitted were given to understand that for several hours each day they would have to work at broom-making or some other industry, and thereby earn their food, lodging, and clothes. Notwithstanding the fact that work was compulsory, the success of the enterprise is an established fact. The number of applicants for work exceeds the number that can be accommodated ten times over. It has been found necessary to take a larger house, and it is proposed to buy a farm a short distance from New York City, where suitable men can be sent. A broom factory is the chief industry at present. A shoemakers' shop and a tailors' shop have been added recently, chiefly for the purpose of repairs for the men, and an addressing and mailing office for the public. Other industries and a home for women will be added during the present year. Men are kept in the Home for a time sufficient for them to find positions outside. Mr. A. W. Millbury, who is the secretary of the society, says that the men, as a rule, are anxious to work, and prove honest and worthy in every respect.

This Home is almost self-supporting, but the facilities are inadequate to meet the demand. The success of the Industrial Christian Alliance movement shows that there is every possibility that industrial shops for the self-respecting would prove a success. The problem of the unemployed is a serious one. Mr. Carroll D. Wright, Commissioner of the National Labor Bureau, asserts that over a million able-bodied men in the United States are in a state of involuntary idleness. Involuntary idleness drives thousands to crime, shame, and self-destruction. To rescue the fallen is a praiseworthy object, but it is more of a duty to prevent men and women from falling. The self-respecting, industrious poor in distress have the first claim on the sympathy and the pockets of the well-to-do, and the best form of charity is that which keeps them from the depths.

The Greater Glory[1]

By Maarten Maartens

Author of "God's Fool," "Joost Avelingh," "An Old Maid's Love," etc.
(Begun in The Outlook for July 1.)

CHAPTER XLI.

"COUSINS"

So summer faded into winter, and winter blossomed into summer at Deynum, and "the family" went away to the Hague before Christmas, and did not return till quite late in the spring. Count Hilarius was now an important personage in Court circles. Everybody liked him; he was so obliging and unpretending, and he had plenty of money. "And that magnificent place in the country, you know, which had fallen into the hands of the younger branch of the family, till it came back to the Count through his wife. An extraordinary story. Yes, he is a very great man, is van Rexelaer van Deynum."

Margherita went to several balls, and looked splendid in her diamonds. She began to like society, pleased with her success, once she had picked herself off the sofa and admired her figure in the glass. "I shall be ugly soon enough," she said. People declared that she had "du chic," and stopped to stare with sudden interest at the heiress of the house of "La Jolaise-Farjolle—one of the greatest families in Europe! You can see it by the way she carries her head." Nothing is more amazing than the ignorance, in these matters, of "the few who know."

And the Countess even gave a couple of great receptions, one towards the end of the season, a second-best one, in honor of the marriage of the Freule Jane. "Rolline must do better," Count Hilarius remarked pointedly to his sister-in-law. When she repeated the words—two hours later—to her husband, "He is mad with ambition," said the tranquil judge.

A week or two after the house at Deynum had been definitely shut up, the Baron one morning stole timidly into the park. This day he did not get farther than the sight of the shuttered windows. Twenty-four hours later he was trying to pat one of the deer. It was a mistake. His wiser daughter curtly refused to accompany him.

And their life flowed on smoothly, monotonously, not unhappily withal. The Baroness went among her poor more diligently than ever; the Baron pottered about in the village, surrounded by a halo of pitiful respect. He was too gentle-natured to resent the pity. And of evenings Father Bulbius would drop in for his game and a glass of "King's Wine."

"The Count has not got *this*," said Mynheer van Rexelaer, tapping his glass. "Hush, mon ami," interposed the Baroness, with a smile. "You are right, my dear," said the Baron.

Wendela alone found no strength in her heart for reconcilement with life. Perhaps because to her that loss was an anticipation which for her parents was only a regret. She had resolved, from the first, to remain pitiless to her own sorrow, and they who have the metal to make such a resolution seldom lack the grip to maintain it. Between her parents and herself it had built up a barrier which she hated and resented without the power, or the wish, to remove it. She lived an emotional existence, not outside but inside her even life with them, in an inner chamber of which her firm hand kept the key. Silent almost to moroseness, she would occasionally break out into demonstrative affection towards her mother, but always with a perceptible jerk, as if recalling how much she loved her. To her father she was dutiful and reserved, with a conscious check on her thoughts of him. For she felt herself, unadmittedly, to possess one of those strong-willed yet impulsive characters which are habitually rendered wretched by the consciousness of having spoken—and thought—not at all, or too much. A faithful, truthful woman's nature, strong-hearted and clear-brained, one of those women the superficial write down "disagreeable," because of their straight lips and solemn eyes.

Considering all things, she was receiving a fair education, from the schoolmaster and her mother combined, an education which would prove absolutely useless in these days of diplomas and examinations, but of such things the Baroness knew *nothing*, excepting that they were a sin against Genesis iii.

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[1] Copyright, 1893, D. Appleton & Co., New York.

One evening, Wendela, looking up from "Ta douleur, Duperrier," which she was committing to memory, abruptly apostrophized her father, in his arm-chair by the fire. "Papa, when I am grown up, shall I be obliged to earn my own living?" "No, Wendela; girls like you cannot earn their own living. What makes you ask?" "I wanted to know," replied Wendela. The Baron smiled contentedly in the shade. Wendela, on her parents' death, would be entitled to the entire capital of "The Lady's Dole." For then, at any rate, Strum must rest convinced that there would never again be a Baroness Rexelaer.

If the girl had a pleasure, it was her hidden dream-life, to which she clung, even while conscious of having long outgrown it. She still loved to weave brave fancies around her Pilgrim Knight—not pretty little fairy idylls, but strong, bright tales of chivalry; wrong redressed and innocence upheld. Life was dark and thunder-threatened—devil-haunted, as her mother said; through it rode her Hero of the Closèd Visor, in a trail of light.

"There is a boy," she said once to her mother, breaking one of the long periods of silence so common between them.

"What do you mean, child?"

"At the Castle. There is a boy?"

"Yes, certainly; you know there is."

"I hate him."

"Wendela, you are now fifteen. You are too old for such childish sayings."

Wendela bit her lips.

There was no reason for any one to hate Reinout. Certainly the reason could never be envy. He was now sixteen, and the least enviable of youths.

When first the boredom of Monsieur de Souza's stories settled heavy on his powdered and periwigged young head, Reinout had turned right and left, as has been shown, in vain hope of escape. The dry books of the Deynum library disgusted him; if he dashed away into the wide liberty of the woods and fields, he saw a scornful smile go wreathing his father's bloodless lips. And as he grew in years, he understood more clearly that his bringing-up was not like that of other boys. Old people thought him charming—a dangerous sign. He told the Countess de Bercy at dinner a long story about the late Empress of Russia's strange passion for bananas which were brought over direct from the West Indies, and "after her death no one ever rescinded the order, and recently the Emperor came on a cellar piled up with baskets of rotting fruit." He kissed the Countess's hand as he bowed her from her chair, and he caught the scowl of disgust at his "confounded priggishness" in her student-nephew Ivo's eyes.

"Papa," said Reinout next morning to his father, "I should like to learn about everything, like other boys."

"You can have masters, when we get back to the Hague, as you had last winter, René," replied the Count. "What is it you want particularly to learn?"

"All about everything," burst out Reinout, and then he felt what a stupid answer that was for a lad of his age. "I mean," he added hastily, "I want to know why things are like this, and what is going to change them. And about right and wrong, and suffering, and the end of it all."

"You will attend a confirmation class in a year or two," said Count Rexelaer, coldly. "As for the rest, you are rather vague. If you mean political economy, you will have enough of that for your diplomatic examination. You will find it is all empty talk." And Count Rexelaer walked out of the room, leaving his son considerably nonplused.

In sheer despair Reinout precipitately leaped into independent thought at an age when most boys still allow their teachers to think for them. He became a source of constant vexation to M. de Souza. "Why," he said one morning to that estimable "Court Circular," "do the villagers live in little houses, and we in a Castle?"

"You know very well that such is God's Ordinance," replied the Chevalier, impatiently.

"But all men are equal," persisted Reinout, mischievously. "*And there seems to be no reason why all men should not be gentlemen, too.*"

"All men are not equal, and you know it. That was a lie of the French Revolution. But if you mean that money has nothing to do with being a gentleman, you are right."

"I like the French Revolution," retorted René, knowing nothing about it. "I wish it had succeeded."

After this, Monsieur de Souza felt that his mission was ended. He continued to live with the family, but, shortly before Reinout's sixteenth birthday, the boy received another tutor, a very clever scholar, although not a cultured one. Reinout preferred Monsieur de Souza, with his old-world ideas of honor, yet he could not complain, having asked for the change. Besides, he now studied the Dutch Constitutional System and Political Economy and International Law, and a number of other sciences, useful and ornamental.

Count Rexelaer warmly thanked the Chevalier for the complete success of his plan. Undoubtedly it had worked well in many ways. Informed in a pleasantly cynical manner of the littleness of all the world's greatnesses and the insipidity of its pleasures, Reinout never even experienced that delightful curiosity of naughtiness which leads so many boys astray. He did not want to lift a veil which had already been lifted for him with a neat arrangement of draperies. He had "seen the world." That is, he had been shown, as in a peepshow, one little corner of it, tastefully laid out in flower-beds—an Eden whose Adams and Eves have long ago lost all that made a Paradise, except, perhaps, their naked shamelessness.

He did not like the city, at least not that stuccoed part of it in which he lived. He was eager to get back to Deynum, and glad of the Count's permission to start a day or two before the others, with his tutor. "And see the fires are lighted," said Margherita. "I feel sure we ought to have waited till June."

Reinout, immediately on arriving, went out into the full beauty of the May afternoon. The place looked glorious, he thought, so fresh and green and quiet. He drew a deep breath of healthful air, air strong with the awakening of springtide, amid the rustle of the mighty oaks. "Oh, delicious!" he said.

The great park lay peaceful around him, in its own majestic loneliness. Here and there the sober deer moved vaguely behind the trees. A dragon-fly went sailing past, and suddenly Reinout felt how spacious God is. Only Man is cramped.

Presently the Chapel came in sight, in its tangle of sheltering ferns. He smiled as he remembered a recent difference of opinion between his mother and aunt Elizabeth. Mevrouw Rexelaer-Borck had suggested utilizing the little spire as a dove-cot; Margherita had objected, strenuously, and there had been a scene.

Reinout stepped off the path and went round by the chancel, where a sight met him for which he was certainly not prepared. High up, on the broad ledge outside one of the arched windows, a tall girl was perched, her feet hanging down ungracefully, her face pressed against the glass. Of course he recognized her at once, though he had never seen her before but from a distance. And she, hearing the soft swish of his approaching steps, turned round hastily, in a whirlwind of long, dark hair, lost her balance, gave a cry of impatience, and came down with a rush. He ran forward and caught her.

"Not hurt, I hope?" he said, steadying himself, and her, under the shock.

"You needn't have stopped me, thank you," she answered roughly, and stood panting, not only from the fall. "I was coming down," she said.

The twinkle which came into his eyes said plainly: "Is that your usual way of doing it?" But that kind of courageous fib was not one which Reinout, "splendide mendax," would take exception at.

If Wendela had a good quality, however, it was straightforwardness. "Of course I lost my hold," she added, hastily. "But that was your fault." She felt furious with him for having caught her dangling there.

"I am so sorry," he said, meekly. "I hadn't an idea. Nobody ever comes near this place, you know."

"They used to come," she answered, quickly. "And *that* didn't use to be there then." She pointed to an ugly stain of orange damp. "But they were our people," she added. "It is different."

"They are my people, too," said the youth, smiling. "I am Reinout van Rexelaer."

She flushed. "They are not everybody's people," she replied, recklessly. She felt very high and mighty, though conscious of discovering the very weaknesses she would fain have hid. Being fifteen, and a woman, she was tremulously scornful of male children of seventeen. "I suppose I must apologize for intruding," she said, magnificently, and gathered her scant skirts about her and departed.

Reinout asked his father, as soon as that gentleman arrived, to have the Chapel cleaned.

"Why not?" said the Count, who always said "Why not?" when careless what he said.

A month or two later the young fellow met his ungracious "cousin" again. He was riding down a quiet lane in the full white flame of a July noon. The dusty trees and half-hid wayside-flowers slept, still but dreamy, beneath the blazing splendors of the sky. Reinout's horse heaved its moist and fragrant flanks to the creak of the saddle, in all the deliciously strong reserve of a walking-pace. Reinout himself was moodily thinking of nothing, and he came upon Wendela where she dozed against a hawthorn-hedge, a book and a basket of wild roses in her lap.

She stopped him with a gesture, as he took off his cap. She had been dreaming of her dear "Knight Pilgrim," and she looked up—out of the dullness of her daily life, at this courtly cavalier with the checked knickerbockers and olive cheeks. "Thank you," she said, "about the Chapel." She blushed, and suddenly he saw that she was charming.

"Oh, my father ordered that to be done," he answered.

"No, it was you," insisted Wendela. "When Papa came home and told Mamma, I knew it was you." She hesitated. "I want you to do me one more favor. You couldn't let me into the Chapel, I suppose, just once?" His answer did not follow immediately, and, as the seconds slowly fell upon her waiting heart, she turned and fled. In a moment he had caught her up. "Freule, Freule," he cried, piteously, "you are losing all your flowers!" She stood still, gasping, in the broiling July sun. "Of course you can go to the Chapel," he added. "I will ask my father for the key."

"Pooh!" she said, so vigorously that his horse shied. She lifted her firm eyes to his, and suddenly he saw that she was also beautiful. "Nobody must know that I asked you," she continued. "I want to go in the dead of night. Just once."

"Nonsense! And the watchman?"

"I knew the watchman's hours, before ever you had heard of him," she retorted. "Do you think *I* am afraid of the night in Deynum?"

"Freule," he made answer, "I shall be outside the Chapel to-night, at twelve o'clock, with the key. At the risk of my life I shall abstract it from my father's desk! Till then the Holy Saints have you in their keeping; fair maiden, good-day."

She thought he was laughing at her religion, but what can you expect of a Gueux? With nervous hand she drew a little book from under her tumbled flowers. "Take this," she said. "Don't tell anybody I had it. The schoolmaster gave it me a year ago."

"But why should I take it?"

"Because it's the dearest thing I have. There!" And, dropping the book on his knee, she left him. This time he did not follow her.

"Rather a disagreeable child," he thought, as he sat looking after her retreating figure, twisted in the saddle, her book in his careless hand.

Said she to herself on her way homeward: "We are quits. I've paid him, for what I wanted most, with the dearest thing I had. I hate him. And, as Papa says, pay your enemy, however you may treat your friend. Mamma doesn't know; she hates nobody. As if it were right to love thieves."

CHAPTER XLII.

THE DAWN OF THE HIGHER LIFE

Reinout, walking his horse in the blazing sunshine, peeped curiously into the cheaply bound little volume which was her "dearest thing on earth."

"Verses!" he said with ready scorn. "All women are alike."

He knew enough about verses. Sometimes he read the books his mother brought him, and sometimes he praised them unread. "Always say 'Yes' to a woman," the Chevalier was wont to remark, "if you feel it would hurt her to hear you say 'No.'"

"O mon âme.
"O ma flamme.
"O que je t'aime.

That is poetry.

"Toujours du même."

"None of my talent has descended to my child," sighed Margherita. "And yet I feel sure he will be some sort of a genius. Perhaps a Prime Minister." "A what?" asked the Count, and walked away to dissemble his laughter. He rejoiced, however, to think that his wife had come round to his view, whatever her road.

"Well, she begins young with her love-ditties," thought Reinout, but, nevertheless, on his return, he settled himself in a window-seat with the book. It was a Belgian edition of Victor Hugo's "Les Voix Intérieures."

He glanced at the first page. The opening words struck him.

This age is great and strong . . .

The quietly impressive words, so unlike much of Victor Hugo's later redundancy, sank slowly into the soul. Here was a gospel of the time, which met him half-way on his haphazard path. "Are you looking for me?" it said. "I am here."

When he had finished, he turned back and began again. He had never read other poetry before than love-songs and bouts-rimés.

And then he plunged headlong into the piece which follows, that magnificent poem on the death of the exiled Charles X. Here the novice soon floundered out of his depth, but he still held on, borne irresistibly forward by the rush of the rhythm, as all must understand who appreciate the sublimest of spouters. It is impossible to stop; the very bewilderment of the reader twists him helplessly onwards amid those whirlpools of eloquence. And in all the Titan's endless volumes Reinout could not have lighted on a poem more calculated to impress him than this one. Aristocrat as he must ever remain in all the prejudices of his bringing-up, lover as he had been destined to become, from childhood, of that lowly human greatness which your mere aristocrat ignores, this song of tenderest reconciliation struck chords within his being of whose existence his incompleteness had never been aware. And when he reached, with palpitating heart and eager breath, the great finale:

O Poesy, to heaven on frighted wing thou fliest!

he started to his feet, and stood staring before him, into a new gulf yawning ahead—or was it a visionary ladder, whose top is hid in heaven? A world of illusion, Idea—the soul-world of beautiful hopes and fancies—the world in which all men are brothers, great and strong and greatly worthy—a world at which the cynic laughs, with tears for laughter—at last he beheld it; uplifted, on the pinions of his ignorance, into cloudland—and beyond that—to the sun! He will never forget that moment, although to this day he cannot tell you, in intelligible prose, what took place in his soul. Oh, the sweetness of it! The sadness of it! The beautiful, sorrowful hope! He did not know what he was saying, as he stumbled on through a wilderness of magnificent words. But gradually a single thought stood out clear among all this confusion of greatnesses: the majesty—not of your highnesses and excellencies and eminences—but of the naked Soul of man. He had been yearning for it, searching for it, unwittingly; at last he could grasp it, and read the riddle of life.

All that afternoon he hurried upwards, a breathless explorer on Alpine heights. Like an Indian Prince from his father's palace, he had escaped out of the gilded cage where the neat canaries warbled, away into the regions of the angels' song, "Peace on earth, good will among men. Hallelujah!" His soul was drunken with poesy. He tore off the kid glove from his heart.

He was utterly unreasonable and nonsensical, full of claptrap and tall-talk and foolishness. Yes, thank God; he was all that at last.

[To be continued]

The Spectator

Walking along that quasi-gay thoroughfare the Bowery the other morning, the Spectator had his attention arrested by a row of tramps. Not that the tramp is unknown on the Bowery; some very picturesque specimens of his kind can be seen there from time to time. But your genuine tramp is usually seen alone on city streets; he shuns companionship, perhaps fearing to attract undue attention, and perhaps desiring undisputed possession of any booty that fortune may bring. Here, however, was the unusual spectacle of a line of tramps. Following the line around the corner, the Spectator was astonished to see that it extended for a full block along one of the East Side streets. Here, stretching along the curb in close array, was a collection of the American sansculottes of 1893 that was well worth studying. Not all were ragged; indeed, the thoroughly confirmed vagrant, in all his looped and windowed picturesqueness, was an exception. It was, rather, an unusually threadbare crowd of "out-of-works;" seedy, intemperate fellows, with weak faces and ill-nurtured bodies, many of them shivering in the bracing autumn air in which well-nourished humanity was rejoicing. It was just such a crowd as one might expect to see turn out of the cheap Bowery lodging-houses. Ill-clad, ill-kempt, dull and disheartened, what were these men and boys doing here?

* * *

A block's walk along the side street disclosed the object for which they were gathered. The line ended at a store in front of which appeared a huge sign, "Free Bread Distributed Here from 9 to 12." Another piece of journalistic "enterprise"! A New York daily paper was thus combining philanthropy and thrift—doing its alms with its left hand and letting the world know about it with its right. The head of the line was held by a miserly looking Polish Jew, carrying on his arm a basket; he had been waiting, a near-by storekeeper said, for two hours to get his loaf of bread. A number of boys were endeavoring to crowd this old man out of his place, and they howled with delight over his angry objurgations and gestures, while the big policeman stationed in front of the building gazed carelessly around, with the stately indifference of a salaried official in the presence of a crowd of paupers. Presently the door opened, and a wild rush for the free bread took place, several lines being formed besides the legitimate one. In another minute the men began shooting out of a side door, each with a loaf of bread in his hand. The loaf was a small, well-browned one, a cross between the long French loaf and what is known in waiters' slang as "a stick o' Dutch." Most of the men at once stuck the loaf under their tightly buttoned coats, and, with hands in pockets, sought to lose themselves in the curious crowd of gazers, thus giving evidence of their desire to escape the implication of pauperism. A few of the more hardened, however, immediately began to eat their loaf on the street, tearing off great hunks with their teeth and greedily swallowing them. The watching crowd was evidently not very sympathetic. As the line pressed steadily forward, keeping close together in order to prevent stragglers from crowding in, the wit who is always to be found in such crowds of onlookers, waiting to crystallize the common thought, broke out with: "They've got the Sing Sing lock-step! Only, that crowd ain't respectable enough for Sing Sing!" And as the Spectator remembered the plump, hearty appearance of the lawbreakers whom he had once seen marching out to their plain but wholesome dinner in the State's prison, he was forced to recognize the aptness of the man's remark. True it is that the convicts in our prisons are better fed, lodged, and clothed than are these poor prisoners of poverty in our great centers of civilization!

* * *

On another morning the Spectator saw a still longer line of women waiting at the same place for this journalistic largess. At half-past eight many hundreds of women and children were patiently waiting for the opening of the door. These were distinctly of a better class than the men—being women, and looking for doles of bread, they must necessarily be above the strata of the weakest or most depraved of their sex. They were of all ages, the slatternly looking, stolid, middle-aged married woman being the predominant type. Numerous gray-haired beldames of the kind who make boarding-house life a theme for the comic papers were to be seen, with market-basket on arm and grim, set expression on the seamed and sallow face. A plentiful sprinkling of little girls appeared here and there along the line. Head-covering was almost nowhere to be seen—no woman or girl on the East Side wears hat or bonnet except on state occasions—but every one was provided with that more useful article, the apron. And it was the apron that served for market-basket with the majority. As soon as the distribution begins, the women come scurrying out, each with two loaves of bread, which they deftly tuck into the all-embracing apron after catching up its ends so as to form a bag. There are a good many "repeaters." Two little girls come out and sit down on the curbstone near the Spectator. After some trouble, they get their four loaves of bread stowed away in one apron, and then one of them starts down to the end of the line to get another supply. Little attempt is made to prevent "repeating." The women look alike and dress alike, to the masculine observer, and they are rushed through at such speed that identification must be impossible. The Spectator learned that the sales of bread by bakers in the vicinity had greatly fallen off since the free bread distribution had begun.

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The wisdom of such ways of dealing with indigence is more than doubtful. Of course many hungry mouths are filled, and perhaps some really worthy men and women are tided over the shoals of destitution in this way. But man cannot live on bread alone. He must have self-respect, too, to make life worth living. And he cannot long eat the bread of charity and retain self-respect. This is a lesson which all enlightened philanthropists have learned, but which the busy, prosperous, well-to-do man of affairs finds it very difficult to learn. It is so easy to put one's hand in one's pocket and relieve present distress. It is so difficult to devise a method of letting the distress effectually help itself. If the "great American newspaper" had used its brains in providing some great workshop where the "out-of-works" could have earned their bread by making articles which the paper, with its immense advertising facilities, could have readily sold, or if it had established a model lodging-house where the unfortunate could give an equivalent of some kind in exchange for sleep and breakfast, or even if it had made its beneficiaries sweep a square yard of New York's dirty streets in pay for their loaf of bread, it might deserve the thanks of the community for its "enterprise." But that would not have been so good an advertisement as this one of "free bread for the asking"? Perhaps not. But the Spectator has never seen so striking an advertisement as the one which that paper might have secured by having its thousand "out-of-works" parade for an hour through the streets after a brass band and a banner inscribed—"We pay for a square meal in these hard times by doing a little honest advertising for a truly progressive newspaper." And yet the agony of hunger! One's own hunger, one's wife's hunger, one's child's hunger! There is more of that hunger in New York to-day than is dreamed of by most of us. Even untrained and stumbling sympathy is better than no sympathy at all.

The Religious World

The Blakeslee Sunday-School Lessons A meeting called by a large number of distinguished pastors and Christian workers of various denominations, and from different parts of the country, for the purpose of extending the Bible Study Union, was held in the Collegiate Reformed Church, Forty-eighth Street and Fifth Avenue, on the afternoon and evening of November 23. As the result of the afternoon meeting, an organization was effected, of which the Rev. D. H. Greer, D.D., rector of St. Bartholomew's Protestant Episcopal Church, New York, is the President. A full list of officers and lesson committee were also chosen. In the evening a public meeting was held, at which the Rev. George H. McGrew, D.D., presided, and which was addressed by the new President, Dr. Greer; Dr. A. H. Bradford, of Montclair; Mrs. Alice Freeman Palmer, of Cambridge, and Professor Burnham, of Hamilton, N. Y. All the speakers highly commended the Inductive System of Lessons, and Dr. Greer did not hesitate to say that he considered it by far the best system that had ever come to his knowledge, and the only one that had ever satisfied him. The only objection which he had ever heard made to it was that it made the pupils work. The effect of this new system of Bible lessons is already seen in the lessons of the International Committee for the ensuing year. There is surely room for both series of lessons, and probably each will be better for the competition of the other. Most who have used the Blakeslee Lessons are enthusiastic in their favor. Doubtless it will not be long before still more improvements in the International Lessons will be introduced, and the churches and Sunday-schools will be the gainers.

Death of Professor Pease Andover Theological Seminary has met with another great loss. Only recently Professor W. J. Tucker resigned the chair of Sacred Rhetoric to accept the presidency of Dartmouth College. The Rev. Theodore C. Pease was chosen as his successor. Mr. Pease was well known in the vicinity of Boston—a man of about forty years of age, a finished scholar, a fine preacher, an earnest, noble, and most lovable man. Only a few weeks ago he was installed in his position. Very soon after he was taken ill, and now we have the sad news of his death. He was peculiarly fitted for the work which he had undertaken, and looked forward to it with great enthusiasm. There was every reason to expect that he would have proved a worthy successor of the eminent men who have occupied that chair in Andover Seminary. But he was not to realize his desire. Cut down in the prime of his powers, he has left behind him a peculiarly fragrant and beautiful memory in the church at Malden which he served so long, and in the churches of New England in which he was so well known. It will not be an easy task to fill his place in Andover Seminary.

Dr. Shields on Reunion The Rev. Charles W. Shields, D.D., Professor in Princeton College, is a stanch and loyal Presbyterian and an uncompromising Calvinist. He is, however, more than this, being a most enthusiastic believer in organic Church unity. Some time since he prepared a paper on the general subject of "The Reunion of Christendom," with especial reference to the Historic Episcopate. It will be remembered that the Bishops of the American Episcopal Church and of the Anglican Church have united in putting forth suggestions looking toward Church union on the basis of the Holy Scriptures, the Apostles' and Nicene creeds, the two Sacraments, and the Historic Episcopate. There is no difference of opinion concerning the first three of these propositions, consequently Dr. Shields devoted himself chiefly to the last of the four. This paper having come to the knowledge of a company of ministers in New York, a committee, consisting of Drs. W. R. Huntington, of Grace Church, Charles Cuthbert Hall, of the Second Presbyterian Church of Brooklyn, George Dana Boardman, of the First Baptist Church, Philadelphia, and Amory H. Bradford, of the First Congregational Church, Montclair, were appointed to arrange for a meeting in New York at which Dr. Shields's paper should be read. The meeting was held in Hardman Hall on the afternoon of November 23. To the meeting were invited representatives of all denominations, Catholics and Protestants, and all schools of both. The chair was taken by the Hon. Seth Low, President of Columbia College. The paper of Dr. Shields is most interesting, and the ablest contribution to the subject which we have ever heard. He maintains that the Historic Episcopate is something entirely independent of the Protestant Episcopal Church, and would continue if that Church should cease to exist, and that only as the Episcopate is realized is organic Church unity possible. He believes that with it should be combined the independence of the local church, for which Congregationalists contend, the presbyterial organization of the Presbyterians, while above all, and the symbol of world-wide unity and of the continuity of the Church, should be the Episcopate. The meeting in Hardman Hall was prophetic. There are not wanting multitudes of people who tell us that organic unity is impossible; this meeting indicated that, whether possible or not, many are longing for it; and, as Dr. Shields ably showed, it cannot be realized on the basis of doctrine or of ritual, but it may on something more inclusive than either. We hope that he may be invited to read this paper elsewhere. Whether men agree with it or not, they cannot fail to be impressed by its ability and candor.

Baptists in New York The Rev. W. C. Bitting has recently read a paper before the Southern New York Baptist Association from which we cull facts that will be interesting and instructive for those who are not familiar with the Baptist churches in New York City. The number is 44, of which 5 are colored. Of the white churches 32 are native, 5 German, 1 Swedish, and 1 Welsh. Thirty-five of the white churches contain 11,383 church members, of the total of 12,448 white church members in 1892; 24 of these 35 churches report 1,429 members living outside the city, or about one-seventh of their roll strength. The total gain in membership of the 39 churches of the Association is 1,319, and the total loss 1,362, making a net loss of 43. "This is the more striking in the light of the fact that the 13 white churches of the Association outside the city had a net increase of 243. It is fair to state that the churches this year (1893) report a gain of 476." A study of the dismissals shows that most of the removals are to suburban churches, which are built up at the expense of the city churches. Members of the suburban churches are not moving toward the city churches, but from one suburban church to another. Further facts are given, the results of which are thus summarized: "The current is away from, not only the down-town churches, but the city as a whole." Twelve churches report that they are weaker financially than one year ago. From 29 churches the count of the audiences Sunday morning and evening was secured. These churches have 8,113 members, but 4,686 was the total average attendance by count in the morning, and 6,255 in the evening. The average membership of these churches is 280; the average morning congregation 160, and evening 215. In only five churches is the average attendance as large as the membership. With three exceptions, the attendance in every one of the churches is larger in the evening than in the morning. From this fact it is evident that with the Baptists there is no problem about the second service, but rather as to the morning one. Dr. Bitting's final suggestion is: "More workers. It is absurd to think that one pastor of most of these churches can do all that is needed. For one to attempt it is suicidal. Enlarge the number of workers, and results will be better."

London's Spiritual and Social Needs A most interesting Conference to consider the spiritual and social needs of that great city has recently been held at the Mansion House in London. It was convened under the auspices of the London Nonconformist Council, which, as the name indicates, includes representatives of the various Christian churches other than the Established and Roman Catholic. The President of the meeting was Mr. Percy W. Bunting, the editor of the "Contemporary Review." Among those present were many of the most eminent Nonconformists of London. The Secretary of this Council is the Rev. John Matthews, and he presented an exhaustive report on the Religious and Social Condition of London. From that it is seen that the population of the city during the last decade has increased 866,671. The religious accommodation for that number ought, on the lowest computation, to provide for 544,000; the actual supply by all the churches provides for only 206,000. On the other hand, there is no perceptible diminution of public-houses. In the metropolitan police area the number of such houses is 14,100; the average for London is one licensed house for every 390 people. In considering the gravity of the outlook and what may be done to improve the condition, certain suggestions were made, the most important of which was more co-operation on the part of the churches. The first work of the associated churches should be a thorough house-to-house visitation of the people, in order that the churches and people may be brought into closer touch, and the needs and miseries of the people be discovered. After the presentation of this report four resolutions were adopted. We think they are important enough to be quoted in full. They are as follows:

> That the London Nonconformist Council, having had the religious and social welfare of London under earnest consideration, deems it to be its duty by special resolution to call the serious attention of the Free Churches to the indifference of the masses of the people in London to the claims and work of the churches; the grave disparity between the increasing population of the metropolis and the religious provision made for them; and urges the adoption of such measures as shall bring the people and the churches into closer sympathy, and so lead to the winning of London for Christ.
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> That while the larger cities and towns of the United Kingdom have never lost touch of the working classes, and some of them have recently taken up united forward work and house-to-house visitation with very beneficial results, especially for the young, this assembly regrets that London, as a whole, remains behindhand in this important work. Deeply convinced of the value of house-to-house visitation of the people by united associations of Christian workers as the basis of successful evangelistic effort, this Assembly calls upon the Evangelical Free Churches to join in concerted action, to hold united special services, to carry out such united visitation, and to bring the whole strength of the churches to bear upon the needs of the metropolis.
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> That this assembly, impressed by the evils arising to all classes, but especially to young persons, from the prevalent practices of gambling, betting, intemperance, and social impurity, calls upon the authorities to put more fully into force the laws against these evils, and urges the adoption of such measures as shall remove from the streets of London the abounding temptations to social vice that now infest them. This assembly strongly recommends the extension of evening recreative and continuation schools, and trusts that earnest efforts will be put forth to gather the young people from the dangers of the streets at night into institutions that will prepare them for the duties of home and citizenship.
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> This assembly expresses its extreme satisfaction that the Local Government Board, the London County Council, and other bodies are taking steps to cope with the present and anticipated distress among the wage-earning classes in London during the coming winter, and to provide occupation for laborers unemployed. The assembly condemns the continuance of sweating practices in certain branches of industry, and emphatically affirms that the housing of 750,000 people in London, 300,000 of whom are children, in single-room tenements, is a discredit to a Christian civilization, and ought speedily to be remedied.

Practical Suggestions

The Rev. T. B. Stephenson, D.D., the eminent Wesleyan minister, took an optimistic view of this situation, as did all the other speakers, while all recognized the gravity of the problem. Dr. Stephenson declared that if the Methodists did their part in London they would have to build at once two hundred places of worship, each to accommodate one thousand persons. The Rev. W. J. Dawson, Congregationalist, declared that Christianity in London was not "played out," but only certain phases of it; that the workingman was not hostile to Christianity; and that if he were going to organize a mission for the most outcast part of London he would go to Belgravia. Dr. Joseph Parker also made a telling speech, emphasizing what is being already done, and advocating the suppression of public-houses (which is the English term for saloons) as the only way in which any great impression can be made on the misery and poverty of London. He declared that the churches ought, if necessary, to buy out the public-houses, and that the wonder is that men in London are as good as they are. He also advocated a much larger use of the public press by the churches. Dr. Pentecost argued in favor of more evangelistic preaching, while Dr. Charles Leach spoke of the difficulty of inducing multitudes to come to the churches when they are receiving improper wages and are herded together in one-room tenements where the common decencies of life are impossible. The facts in Dr. Leach's resolution are absolutely appalling. Seven hundred and fifty thousand people in London, of whom 300,000 are children, are living in the single-room tenements. Such conditions make morality and decency an impossibility. We believe that meetings like this conference at the Mansion House should be held in every community, and especially in every large city. Among Christian workers there is too much work which fails because there is no clear idea of what needs to be done. Prayer-meetings which have become in many places a burden and a bore would possess thrilling interest if such topics as these were occasionally introduced.

The Salvationists in India

One of the most interesting religious publications which comes to our table is "The Conqueror," which is published monthly by the Salvation Army. The principal article in the November number is by Major Musa Bhai on "Hinduism," and is one of the broadest and best that we have read on the subject. The writer evidently agrees with Mozoomdar that the Christian missionaries in India have pursued too narrow a policy. He says that "a careful observation would reveal the astounding energy of believers in Hinduism and its hold upon the millions of this land." He then shows that the missionary who takes an idol from his pocket and offers that as an illustration of the religion of the Hindus does not give a fair impression of the condition of things in India. He makes the following points: "First, the Hindus are really in earnest in their religion." When one gets through the ceremonies, he will find poor starved souls hungering for God, and earnestly and honestly seeking to find him. What is needed is not a denunciation of this element of Hinduism, but such a direction of this misapplied earnestness as will turn it into the proper channel. "Second, the Hindus are active and self-sacrificing." They do not hesitate to give up their wealth and positions for their religion. They will endure an astonishing amount of suffering in order to secure peace with God. They will roam from place to place in greatest discomfort if they believe it is God's will. They will go on long pilgrimages, and endure every kind of torture, to get release from their sins. This is the very soil in which Christianity of the Apostolic sort may find speedy growth, but it must be of the genuine kind, and not that which merely substitutes one form for another. "Third, there is a perfect organization which works on its own Oriental hinges, providing some twenty-two millions of priests, ministers, preachers, traveling friars, and religious devotees serving as 'specials' or 'revivalists.'" The writer says: "Do you not think it would be an insult to offer a dry, theoretical Christianity to a nation with such earnestness and rich capacity for religion? . . . India will fall down and worship a living Christ if exemplified in his true image by the lives of his modern apostles in India."

Methodist Theological School in Sweden

We have been much interested in reading an account of the Theological School at Upsala, Sweden, under the auspices of the Methodist Episcopal Church. The President of this institution is Albert Hallen, Ph.D., a graduate of Boston University, who spent much time as a student in Germany, then returned to Boston University as a Professor, and is now at the head of this new institution at Upsala. The importance of this work is realized when it is remembered that the Bishops of the Church heartily indorse it, and that a member of the New York East Conference has recently been chosen as financial agent for the purpose of securing in this country much-needed funds. The special call is for proper buildings and an adequate endowment. This new School of the Prophets is intended to provide ministers for both Sweden and Finland. Although we have called this a new school, it was established many years ago, but its progress has been so limited that the attention now given to it will make it practically a new enterprise. The Methodist Episcopal Church is making rapid strides in various European countries, and this theological seminary at Upsala, the home of the ancient University of Sweden, is only another indication of the progress which that Church is making.

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—The fifth anniversary of the American Sabbath Union will be held in the Rev. Dr. D. J. Burrell's church, New York City, December 10–12. The anniversary sermon will be preached by Dr. Burrell on Sunday, December 10.

International Christian Workers' Convention

From a Special Correspondent

De Give's Opera-House, in the very center of Georgia's capital city, was under better management during the period from November 9 to 15 than ever it has been before. It was more thronged, too. The period above mentioned was that during which the eighth annual Convention of Christian Workers in the United States and Canada was in session.

The technical name of this worthy organization is "The International Christian Workers' Association." Like many other great and honored institutions, it had a humble beginning, in a desire of two or three men who desired, by the bringing together of others of a like mind, to stimulate one another in Christian service. A few met in the first Convention in Chicago, in 1886. Annual conventions have been held since that year in New York, Detroit, Buffalo, Hartford, Washington, and Boston. From the greatest attendance of one hundred in the first year, enlargement is shown in the five thousand that marked the Tremont Temple meeting of 1892, and in the overflowing of the overflow-meetings connected with the Atlanta gathering just now so successfully concluded.

Atlanta was fitly chosen a year ago for the Convention of '93. It is perhaps the most progressive city in the South. Less than thirty years ago there was nothing there but dust and ashes. Sherman's soldiers had burned the place on their march from Chattanooga and Marietta northward, and at the close of the Civil War Atlanta made a new beginning. With the major portion of the delegates from the North, it was not to be wondered at that Atlanta citizens should touch upon the delicate questions that suggest themselves by the terms "North" and "South." But the spirit of Christ refused to allow of anything in the Convention pertaining to unhappy days in the past to mar the harmony that was expected from the hundreds of visitors who were present in the name of the Prince of Peace.

The writer was one of a company that took advantage of a spare day before the opening of the Convention to visit some of the historical scenes in the neighborhood of the Georgian capital. Among the places visited was the National Cemetery at Marietta. Around a central structure in that spot, where hundreds are awaiting the resurrection call, visitors from the North and friends from the South held a short service of praise and prayer. A Southern gentleman, in the name of the group, addressed the Lord in prayer, after which a former soldier from the North spoke. In the prayer and in the address Christ was more thought of than arms.

To the President and Secretary of the Convention, as well as to the other members of the Committee of Management, great praise is due for the plannings and execution of plannings which insured a series of sessions running over seven days without a jar. To take the programme and deal with it in detail from first to last would be to fill many pages of The Outlook. A few sentences will put its readers in possession of things in a general way.

Each day was marked by a forenoon, an afternoon, and an evening session. The auditorium was always full. As a rule, the two galleries also were darkened with attendants. At times two buildings with the standing capacity of the Opera-House would be inadequate to meet the requirements of the thousands seeking access to the services. The singing under the direction of Mr. and Mrs. Stebbins, assisted by Mr. and Mrs. J. R. Lamb, was delightful. The addresses, as a rule, were short, spirited, and excellent. The practical turn of the Convention was its most noteworthy feature.

Georgia is honored by having a Governor who is a warm-hearted Christian man. After the formal opening of the Convention, the Governor, who was Chairman of the Local Executive Committee, was the first to offer greetings to the delegates both from the city of Atlanta and from the State of Georgia. He was followed in welcoming words by a representative from the Christian ministry of Atlanta, from the local executive, from the municipality, from the press, and from the Young Men's Christian Association. The Convention sermon was preached on the evening of the first day by Dr. Strong, the General Secretary of the Evangelical Alliance for the United States, who afterwards spoke upon the Alliance as a theme quite in accord with the work of the Association under whose auspices the Convention was held. To tell of other speakers would be to give names by the score, and to tell of subjects would be to extend the list to almost a numerical equivalent to that of the orators.

From transatlantic France presentations were made of the progress of Christ's work, and a Macedonian cry was lifted up for help for the infidel Republic and its Christless capital. The progress of the Lord's work in China, India, and other foreign fields was told by those who have been there as workers. The Dominion of Canada was represented by a contingent of men and women delegates that brought tidings from "the greater half of North America." The large proportion of the delegates were from the Northern States, with a valuable representation from the South. All kinds of Christian work were reported upon. The Jerry McAuley Mission in New York City; rescue work among the fallen in cities between the two oceans; work among the police; work along the lines of railways and canals; work in the line of feeding the hungry and clothing the destitute; work for Christ with the pen and pencil, the needle and shovel; work on the plantation and on the industrial farm; work in prisons, through medical missions, through the religious census, through pamphlet and tract distribution, through Sunday-school and Christian Endeavor; work through the agency of the evangelist, the missionary, the deaconess, the professor in his college, etc., were reported upon. Gospel Unions, the Christian Alliance, work in theaters, the World's Fair City Evangelization Campaign, the executive function in work, and work among seamen received consideration from day to day, the reports concerning which brought stimulus to all present at the sessions who had the cause of Christianity at heart.

It has been asked, How does the Christian Workers' Association stand in relation to the Church, and especially to the ministry? Some seem to think that each new-born organization is a testimony to the lifelessness of the Church, and a few entertain the notion that the International Christian Workers' Association is a rival of what they call the Church. To the present writer the matter appears in another light. This Association is a testimony to the life and activity of the Church. It is the Church showing varied ways of working. Its President is a minister of the Gospel. So is its Secretary. The men who figured most prominently in the Convention belong to the Christian ministry. And all who spoke or acted in the Convention belong to some branch of evangelical Christendom. The Association is in the Church, a part of the Church, an honor to the Church, a growing blessing to the Church.

As might be expected, the Convention in Atlanta would be confronted with questions concerning the colored race. Theorists are many. It is a pity that the white man and the colored man fail to look at this question as does the honored Principal of the Tuskegee Normal and Industrial Institute, who delivered one of the best addresses at the Convention. Himself a colored man, he referred to the philosophy of logic which used to speak in this wise: My body belongs to my master, and it cannot be to steal to take my master's chickens to feed my master's body. The reference was jocular, but he who uttered it believes that, given Christ and time and opportunity to acquire more of this world's goods, the colored man, whom God has made, will rise from the place he now too frequently occupies, to equality with his white brother by whom too often he is despised.

Canada asked for the Convention of 1894, and by unanimous consent it was agreed to convene next year in Toronto.

Your correspondent has attended many a Council, Assembly, Union, Conference, and Convention in bygone years in Europe and America, and he is constrained to testify that for loyalty to Christ, beautifulness of spirit, and real work done, the Convention of Christian Workers in Atlanta approached more nearly his ideal of worth than any gathering it has been his privilege to attend or take part in up to this date. S.

Gleanings

—The Rev. Gurdon F. Bailey was ordained to the ministry and installed pastor of the Congregational church in West Avon, Conn., on Wednesday, November 8.

—The Rev. Dr. J. W. M. Williams has resigned the pastorate of the First Baptist Church, Baltimore, after a ministry of forty-three years. He is seventy-three years old, and he will be made pastor emeritus.

— A Maine paper tells us that an Auburn pastor is carrying out a novel plan for bringing the congregation at his Sunday evening services into the front of the church. At these meetings he causes rails to be put up along the ends of the rear pews, which pews are kept unoccupied until the front pews are filled. The pastor is much pleased with the success of the plan.

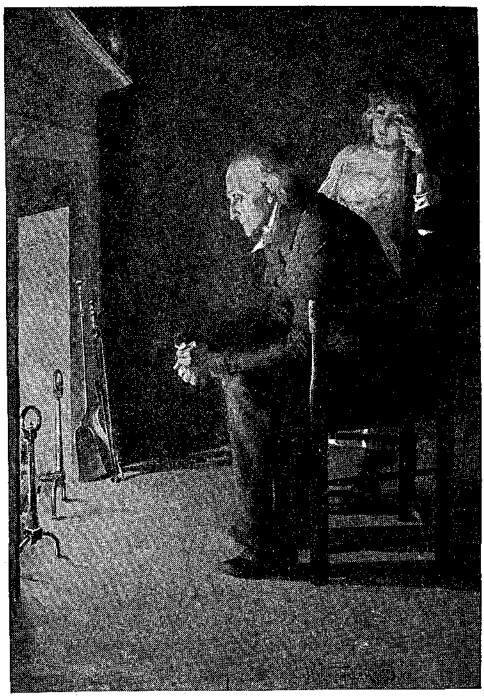
—The missionary work done by the Rev. G. R. Stewart during his six years' service for the American Sunday-School Union, just completed, included the following items: 247 Sunday-schools established, containing over 10,000 children and young people, with 900 teachers; 23 churches have directly grown out of this work, and over 100 others strengthened by increase of membership; over 3,000 Bibles and Testaments distributed among needy people, and an equal number of visits to scattered frontier families; 18,000 miles of travel in this work in the State, away from railroads, in the back districts.

The Holiday Books

The Christmas Literature Reviewed and Illustrated

WHETHER or not the period of financial stringency has influenced the late elections, it seems reasonably certain that the publishers have felt that this has been a time of trial. A few weeks ago we were hearing predictions of a probable diminution in the autumn output of books, and we may concede now that this was based in some degree upon facts. So far as the directions of the publishers' efforts are concerned, we can note no marked changes. There is the same general story of improvement in range and quality of illustrations, and in daintiness of book-making. As regards the reproductive processes, the triumph of the process plate over the wood engraving grows more and more confirmed. The tendency in the last half dozen years to substitute elaborately illustrated standard books for the made-to-order holiday volume of the past is now an accepted fact, and, as we think, a fact which justifies congratulations. In spite of the limited space at our disposal, there are books which we are tempted to linger over, like the illustrated edition of Reade's "The Cloister and the Hearth," published by Messrs. Harper & Brothers; the "Knickerbocker History of New York," illustrated by Mr. Kemble and published by Messrs. G. P. Putnam's Sons; Bryant's "Poems of Nature," with pictorial accompaniment by M. Paul de Longpré, published by Messrs. D. Appleton & Co.; the beautiful volume of "French Illustrators," issued by Messrs. Charles Scribner's Sons; and the elaborately illustrated itinerary of the globe entitled "In the Track of the Sun," published by the Messrs. Appleton. These and certain other books offer special attractions, but at the same time we may confess that the books of the year offer nothing which is epoch-making; in fact, nothing which is of superlative preëminence. The year is characterized by a higher average of excellence rather than by the presence of one or two *chefs d'œuvre*.

Mr. William Martin Johnson, who furnished the drawings for the edition of "Ben-Hur" published by Messrs. Harper & Brothers last year, has illustrated an edition of Reade's *The Cloister and the Hearth*, in two volumes, which comes to us from the same publishers. The appearance of this edition despite the publication of another last year is suggestive testimony to the rank of a novel which is not only the most important of Charles Reade's contributions to literature, but also one of the most vivid and vigorous examples of the historical romance, even in a century which has welcomed the achievements of Scott and Dumas, to say nothing of Blackmore's "Lorna Doone." There are frontispiece portraits of the author and of Erasmus, the latter after Holbein. Mr. Johnson's plan of treatment is similar to that adopted for "Ben-Hur." His illustrations are usually marginal remarques, and they are intended to be decorative, or realistic and informing, or pictorially expository rather than creative; in other words, the illustrator is content to accompany rather than to create, and his voice is never louder than that of the chief performer. There is a certain quaintness in his rule-enclosed pages with drawings trespassing fearlessly on the margin which comports well with the character of the romance, and we think that the book gains on the whole by the artist's intermingling of his interpretations of the characters with bits of realistic details, ornaments, architectural views, or what not. On the whole, Mr. Johnson's arrangement and manner of expression seem to us characterized by excellent taste, and as a rule by effects which the reader will prefer to the more vociferous results aimed at by some of our illustrators. We could wish stronger printing for the cuts, many of which lack color. The text page is a small one—perhaps a larger page and larger type would have been more of a boon to readers—and there is a luxurious width of margins. ($8.)



From "The Hanging of the Crane." (*Houghton, Mifflin & Co.*)

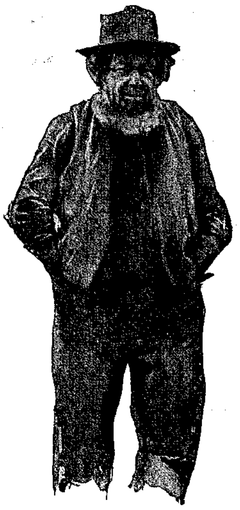
From "Lorna Doone." (*Porter & Coates.*)

Whether the nature worship of the day is sometimes a literary affectation or not, the fact remains that the attitude of the people at large toward nature has undergone a radical change in the last generation. At the present day almost every one who has the opportunity enjoys some form of outdoor life. Perhaps the enjoyment hardly rises above animalism in some cases, but we are willing to believe that the majority of those who seek the woods and mountains in the autumn, as well as the summer, see something more in the life than the slaughter of game or fish, or than mere recreation. It is a pity that Bryant and Thoreau could not have lived to see this reassertion of the Anglo-Saxon land hunger. Bryant, like Cole, Durand, and Doughty in our earlier pictorial art, was first known as the prophet of nature, and although the phrases of the present day are perhaps less formal, less sonorous, and more deftly turned, nothing can detract from the serious eloquence and true nobility of Bryant's verse. At this time of real nature worship there is a peculiar propriety in the presentation of a selection of the poems of our first great American poet of nature. A handsome volume before us, with daisies lightly scattered on the cover and a wealth of ornamentation within, contains forty-two *Poems of Nature*, and comprises, we believe, all or very nearly all of Bryant's verse in which the key-note is nature rather than philosophic thought. These poems are arranged chronologically, beginning with "The Song of the Skylark" and ending with "Our Fellow Worshipers," so that it is possible to follow the natural evolution of the poet from the fresh and spontaneous youth to the more thoughtful and introspective efforts of his later years. For these poems some very delicate and charming pictorial accompaniments have been prepared by the French artist, M. Paul de Longpré, whose residence in this country has enabled him to add a thorough knowledge of American flora to his rare native skill. There has probably been no more beautiful, and certainly no more fitting, presentation of Bryant's selected work than is offered in this volume, which is published by Messrs. D. Appleton and Co. Each poem is accompanied by special designs arranged with picturesque irregularity, and the volume is admirably printed. An excellent effect is secured by the use of a little lighter ink for the text. ($8.)

From "Tom Brown at Rugby." (*Porter & Coates.*)

If we may borrow two of the hackneyed properties of the literary workshop and speak of "note" and "touch," we should say that a congratulatory note in our prelude is fully justified by the thoroughly artistic touch shown in the publication of the volume of *French Illustrators*. Last year's book was a charming production, but the book of 1893 seems to us in many ways more interesting. There is certainly reason to congratulate ourselves when we compare the steel plates of forty years ago, or the old-time drawings on a wood block, with the absolute ease and freedom of modern illustrative work. We may be obliged to acknowledge that even our own admirable school of illustrators (but it would be better to say group instead of school) have much to learn in the way of selection, delicacy in expression, and a vividness which charm because they are founded primarily upon thorough training as well as the temperament of an artistic race. The volume before us is one of an *édition de luxe*, limited to 1,030 copies. There are five parts, each in a loose paper cover designed by Morin, Cheret—the master of the bill-boards—or some other worthy exponent of French illustrative art. The cover of the whole publication, which is of white vellum, bears a graceful design by Morin. Each part contains three full-page plates—photogravures, chromotypogravures, or etchings, as the case may be—and also initial letters, head and tail pieces, vignettes, marginal illustrations, and remarque portraits most attractively arranged. As for analysis of the genius of Vierge, the brilliancy of Cheret, the humor of Caran d'Ache, or the special talents of Forain, Renouard, Boutet de Monvel, or the others who demonstrate the *esprit*, as the newspapers would say, of the French use of wash and line, this we are sure would prove unwelcome, were it possible. Mr. Louis Morin, who takes the place of Mr. Hopkinson Smith as our guide, philosopher, and friend, revives the venerable discussion as to the comparative merits of painters who illustrate and professional illustrators, as an excuse for leading us to the fountain-heads of art, to the studios of representative Paris artists of both classes. The text is vivaciously descriptive, entertainingly biographical, and also informing. Here and there the translation is marred by a few inelegancies like "lungs staved in," on page 14, and "terminated their visits more rapidly," on page 42; but these imperfections, like the change in the title of Renouard's "One of the Ballet," are minor matters, and there is nothing which need really chill our welcome to this truly magnificent and permanently valuable publication. (Charles Scribner's Sons, New York. $15.)

It was to be expected that the season would bring us some memento of the great poet whose passing in the twilight one year ago became his life so well. Mr. T. Fisher Unwin, of London, introduces us to the Tennyson circle in a rich quarto volume, entitled *Alfred Lord Tennyson and His Friends;* a series of portraits and frontispiece in photogravure, from the negatives of Mrs. Julia Margaret Cameron and H. H. H. Cameron, with reminiscences by Mrs. Anne Thackeray Ritchie and introduction by Mr. Cameron. Those who have known the history of Tennyson's later years will remember his friendship with Mr. and Mrs. Cameron, the former a lawyer in India, and a member of the Council of Calcutta, who bought an estate near Farringford, where he led a life of cultured leisure, while his wife, a devotee of photography, succeeded in the course of a few years in forming a most notable gallery of portraits of men to whom the world is much in debt. The circumstances attending the execution of this loving task are told with much simplicity and grace by Mrs. Anne Thackeray Ritchie, who touches upon the life at Farringford with true womanly reserve. There are four portraits of Lord Tennyson; one from Watts's painting, which was executed in 1859; two others, dated 1865 and 1866, and a very admirable one from life, in 1888, which most of us will prefer, although the excessive lovers of the picturesque have made much of the well-known portrait termed "The Dirty Monk." We may say frankly that this book does not seem to us to have exhausted the subject. There is still another admirable portrait of Lord Tennyson, wearing a cap, which was published in the London "Black and White" soon after his

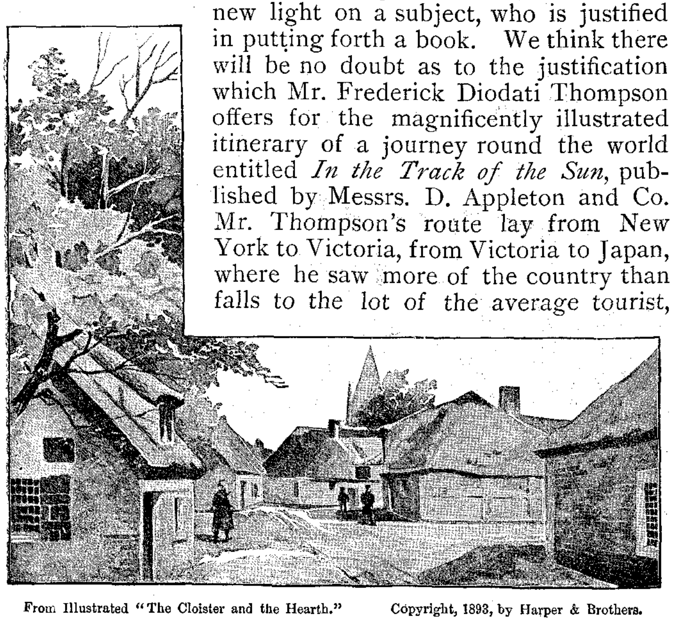


From "Deephaven." (*Houghton, Mifflin & Co.*)

death, and we think it has special claims to distinction. Other photogravure plates show us a bust of Arthur Hallam, Watts's portrait of Lady Tennyson, a Carlyle from life, which is out of the focus and veiled with the shadowy ghastliness of a death mask, a well-known Browning, and a more commonplace Hallam Lord Tennyson, the portrait-painter, Watts, a curious picture of James Spedding, from a drawing, a familiar portrait of Darwin, another of Lowell, and a most unsatisfactory Longfellow—a portrait with a theatrical pose, in which the sweet graciousness of the poet's face is lost. The Carlyle has been the subject of much eulogy, we think, mistakenly. There is also an excellent portrait of Irving as Becket. This interesting volume is handsomely bound in buff buckram with gold ornamentation. We note the edition is limited to four hundred copies, of which one hundred and fifty are for America. (Macmillan & Co. $35.)

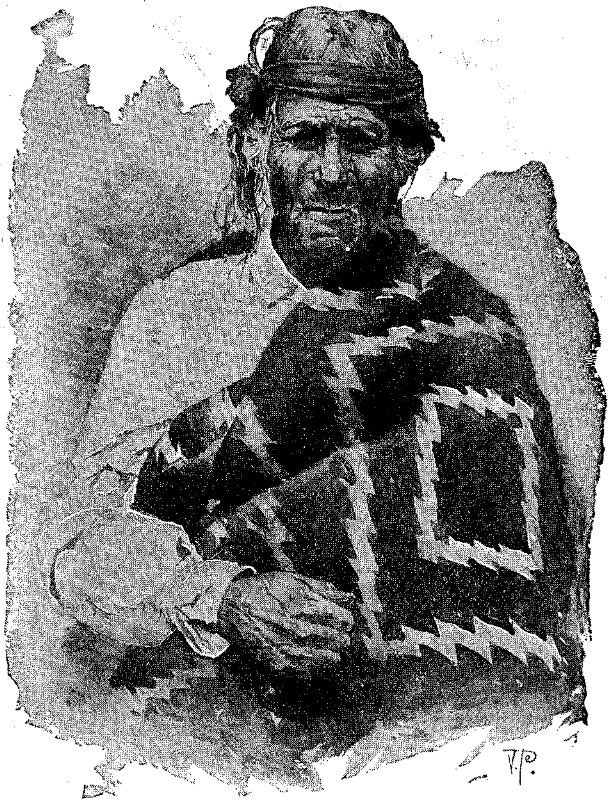
We suspect that Mr. E. W. Kemble has grown weary of the persistent classification as a delineator of the negro ("classification" is always so convenient), and we take the considerable work which he has done in the illustration of the *Knickerbocker History of New York* (published by Messrs. G. P. Putnam's Sons, in two handsome volumes) as a sign of rebellion. If so, his rebellion is not to be compared with the weekly affairs in South America, and we think that he has justified himself, for his pen-and-ink studies of the corpulent burghers of New Amsterdam, and their resistance to trespasses upon their territory, are infused with a lively appreciation and characterized by an unfailing sense of humor. We may grant a tendency toward caricature, a proneness to exaggerate the obvious, and a certain lack of finish in execution and grace, but, with all crudities deducted, Mr. Kemble is left with a generous sum of entertainment to his credit. These volumes are bound in gold, with marginal ornamentation in blue, and central pieces in gold, and each page has an *encadrement* in tints. We notice that the frontispiece appears also as inset in the text, and vignettes are repeated as tail-pieces, which would seem unnecessary in view of the fertility of the artist's resources. It is pleasant to record the progress of this historically illustrated edition of our well-loved Irving, and we trust Messrs. Putnam may make the list complete. ($6.)

Some of us can remember the days when a journey to Europe and a grand tour of the continent necessarily implied the keeping of a journal, and, in too many cases, the infliction of the published journal on the world. In our time it is only the explorer of the heart of Africa, the discoverer of new peaks in the Himalayas, a traveller in unknown Asiatic countries, or the globe-trotter, able to shed new light on a subject, who is justified in putting forth a book. We think there will be no doubt as to the justification which Mr. Frederick Diodati Thompson offers for the magnificently illustrated itinerary of a journey round the world entitled *In the Track of the Sun*, published by Messrs. D. Appleton and Co. Mr. Thompson's route lay from New York to Victoria, from Victoria to Japan, where he saw more of the country than falls to the lot of the average tourist, and thence to China, Singapore, Ceylon, India, Palestine, Egypt, Rome, Paris, and London. Mr. Thompson is an intelligent observer, who describes what he has seen with humor and point, and his journey round the world is brought vividly before the reader by some two hundred and fifty well-chosen illustrations from drawings by Mr. Harry Fenn and from photographs. The frontispiece is in tints; other illustrations include head and tail pieces, initial letters and vignettes, which set before us not only street scenes, famous and curious buildings, temples and landscapes, but also the actual life of many nations and a rich variety of curious and interesting types of humanity. We know of no equally convenient and handsome publication illustrating a journey round the world.



From Illustrated "The Cloister and the Hearth." Copyright, 1893, by Harper & Brothers.

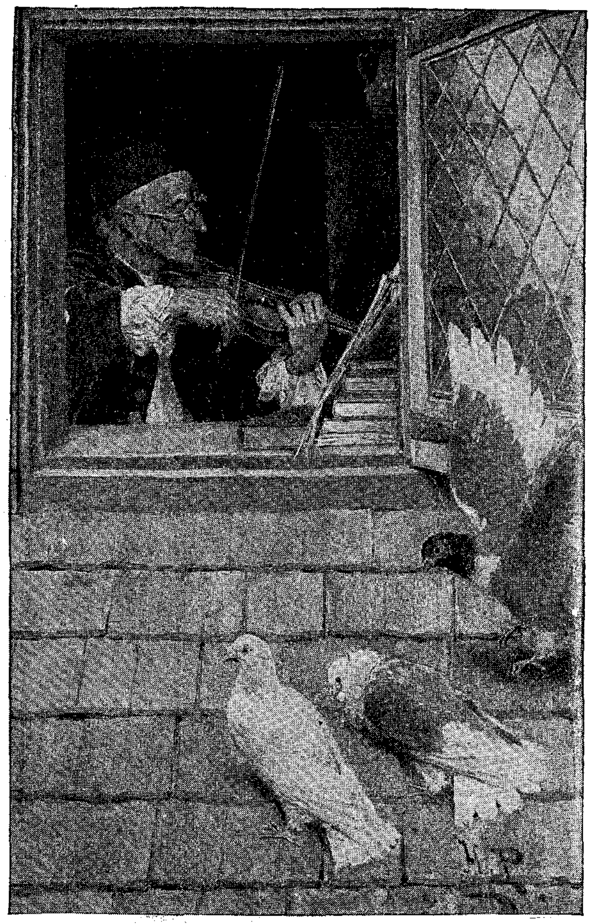
Of foreign books, foreign both in their literature and for the most part in their art, we have various examples. One is Daudet's *Letters from My Mill*, translated satisfactorily upon the whole by F. H. Potter, and illustrated with full-page typogravures in color after the paintings of Madeleine Lemaire, and head and tail pieces by George Wharton Edwards. It may be that sentiment becomes sentimentality at times with Daudet, but the charm of his enlivening fancy, the quickness of his sympathy, and the delicacy of his literary perceptions are qualities which keep their hold, even though the writer sometimes shows himself a French rather than a cosmopolitan *raconteur*. Madeleine Lemaire, known to us until within a few years as a flower-painter, has been presented to us lately as an illustrator, through the Paris publishers and publishers' agents. She has provided ten full-page illustrations, several of them, apparently, a little outside the range of her immediate sympathies. (Dodd, Mead & Co., New York. $4.)



From "The Land of Poco Tiempo." (*Charles Scribner's Sons.*)

Another draft upon Gallic resources has been made by Estes & Lauriat, who issue a two-volume 16mo Jouaust edition of *La Fontaine's Fables*, translated by Elizur Wright, with etchings by a Frenchman of special talent, Le Rat. Messrs. Estes & Lauriat also publish *The Queen of the Adriatic*, by Clara Erskine Clement, with many photogravures of actual Venetian scenes. The author is both historical and descriptive, and her book, although it can claim no peculiar knowledge of treatment, has substance and value, and is presented in handsome form. ($3.)

The annual republication of Thomas Nelson Page's popular short stories takes the form this year of a new edition of *Meh Lady*, with several full-page pictures by the well-known illustrator, Mr. C. S. Reinhart. The delicacy and



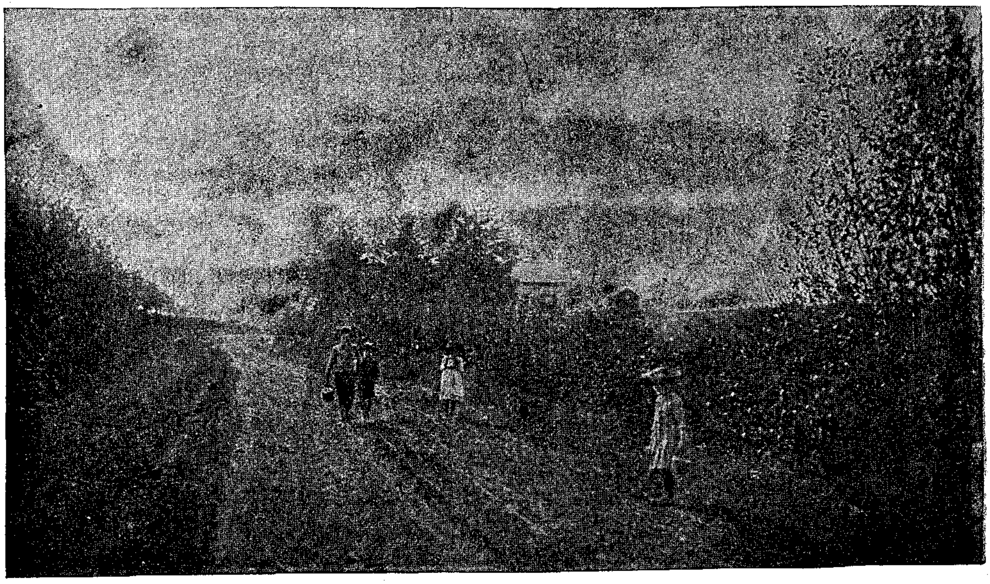
From "The Autocrat of the Breakfast Table."
(Houghton, Mifflin & Co.)

charm of these southern studies have received such universal recognition, it is needless to do more than note the generally satisfactory results of Mr. Reinhart's realistically illustrative work. ($1.50.)

In spite of the fact that the public is supposed to turn a deaf ear to verse, Mr. William Trumbull has courageously tempted fortune with a hexameter poem in six parts, entitled *The Legend of the White Canoe*, which is published by Messrs. G. P. Putnam's Sons. This legend describes the Indian custom of assembling at Niagara to offer a sacrifice to the Great Spirit. The sacrifice, as readers of Indian traditions will remember, consisted of a birch-bark canoe, which was sent over the falls filled with fruit and flowers, and bearing the most beautiful girl of the tribe. Mr. Trumbull's poem turns upon the devotion of a father who joins his daughter as the canoe was about to reach the brink, and the two meet death together. The appearance of the poem suggests a renewal of the question why our verse-makers have made such little use, comparatively speaking, of the rich store of romantic material offered in Indian legends, folk-lore tales, and historical incidents. This volume is illustrated with special photographic prints after drawings by F. V. Du Mond, one of our younger painters of decided talent, who exhibited some paintings of much promise at the Columbian Exposition. ($2.50.)

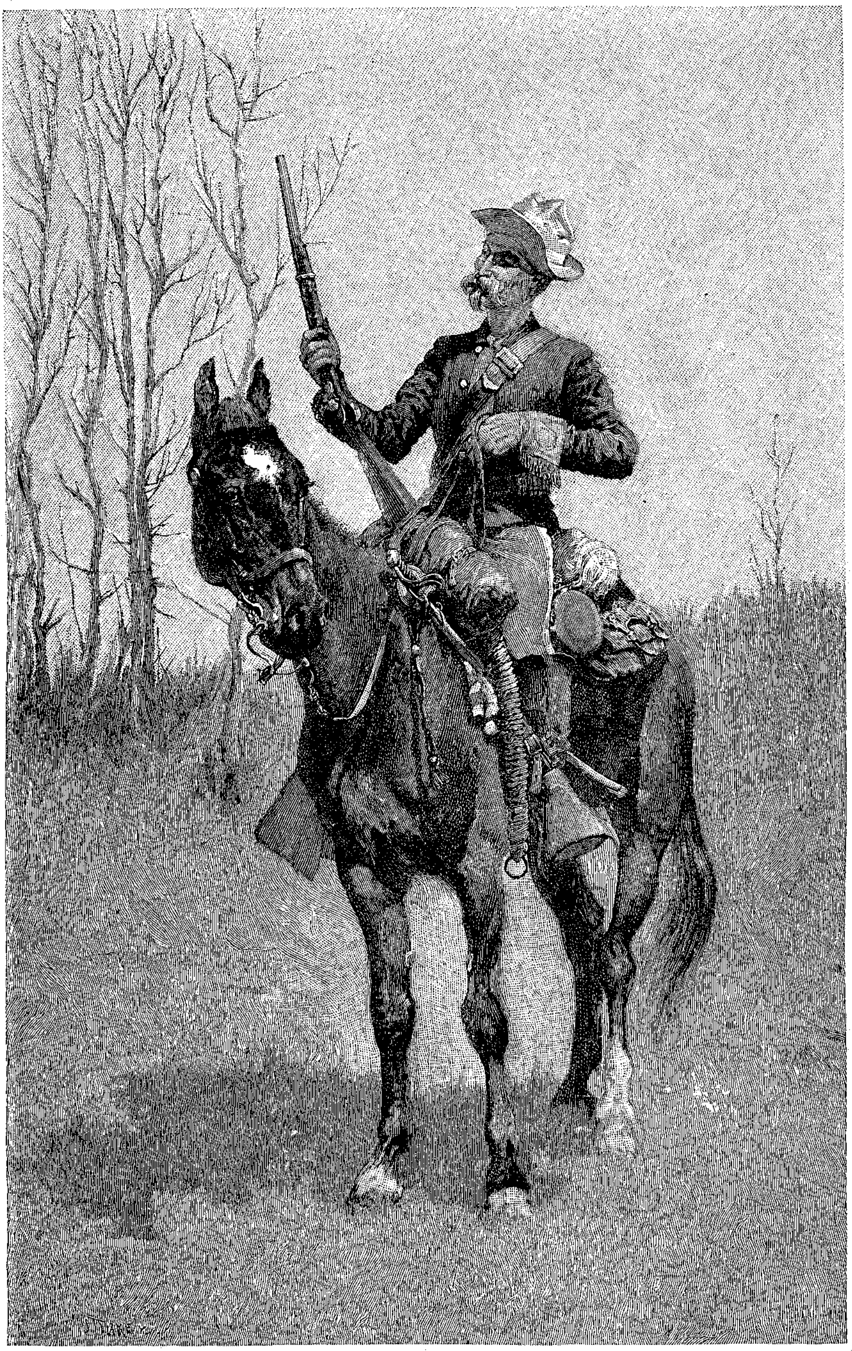
We think that no one will complain of the diligence of Messrs. Houghton, Mifflin & Co. in reissuing new editions of books upon their list, so long as the list presents such a number of examples of admirable literature. This year they have published a very pretty 12mo edition of Sarah Orne Jewett's *Deephaven*, with illustrations by Charles and Marcia Woodbury. In the preface Miss Jewett alludes to the abundant changes which provincial life in New England has witnessed in the twenty years since the first appearance of this book, a text which might well provoke a discourse to be measured only by the full hour-glass, from those who know and love their New England well. With a modesty that we could wish more common, she confesses that the greater part of any value which these sketches may possess is in their youthfulness, but those of us who are happily open to the charm of Miss Jewett's studies of New England life will meet her confession with a disclaimer, and welcome the new appearance of this study for its own sake rather than for its historical or pictorial interest. As regards the latter point, we may note that the illustrations, while they lack conspicuous distinction, are usually well considered, interesting, and sympathetic. ($2.50.)

Three volumes which are admirable examples of what may be termed the romance of history are issued by D. Appleton & Co. Of *The Gilded Man*, by A. F. Bandelier, we spoke at some length last week. *A Friend of the Queen*, by Paul Gaulot, is a volume of thrilling interest. It relates the life and history of Count de Fersen, a Swedish soldier who became an intimate friend of Marie Antoinette, served in our own Revolution with Lafayette, penetrated Paris at the time of the Revolution in the vain hope of aiding the queen, and after attempting to compass her escape, struggled fruitlessly to rally other countries to her rescue. The story of his numerous adventures on the Continent, of his return to his home, his promotion to be Grand Marshal of Sweden, of the various intrigues set on foot against him, and of his death in the streets of Stockholm, deserted by soldiers and courtiers, and stoned like a mad dog by the mob, forms one of the strangest, the most stirring, pages in the history of an extraordinary time. The volume contains portraits of Count de Fersen and the queen. The main facts are, of course, a part of history, but the peculiar value of this book is derived both from the vividness of the narrative and from the fact that much of the material has been drawn from family papers and has not been before made public. *The Romance of an Empress*, by K. Waliszewski, needs no introduction to those readers who have noted the remarkably favorable reception given to this work by the English and French press when it was first published in Paris about a year ago. The historical value of the life of Catherine II. is altogether independent, of course, of the peculiarly tempestuous and dissolute character of her life and reign, and it is independent also, to a considerable extent, of her remarkable talent as an administrator, her success in war, and her work in building up the Russian Empire. Russia's relations to Europe during her life were peculiarly delicate and involved, as indeed they may be said to be in our own time, and the historical merit of M. Waliszewski's work is due in large part to the new light which he sheds upon the various political relations of Russia and Europe. The frontispiece of the book is a portrait of the empress in full regalia, from an old picture.



From "The Country School." (*D. Appleton & Co.*)

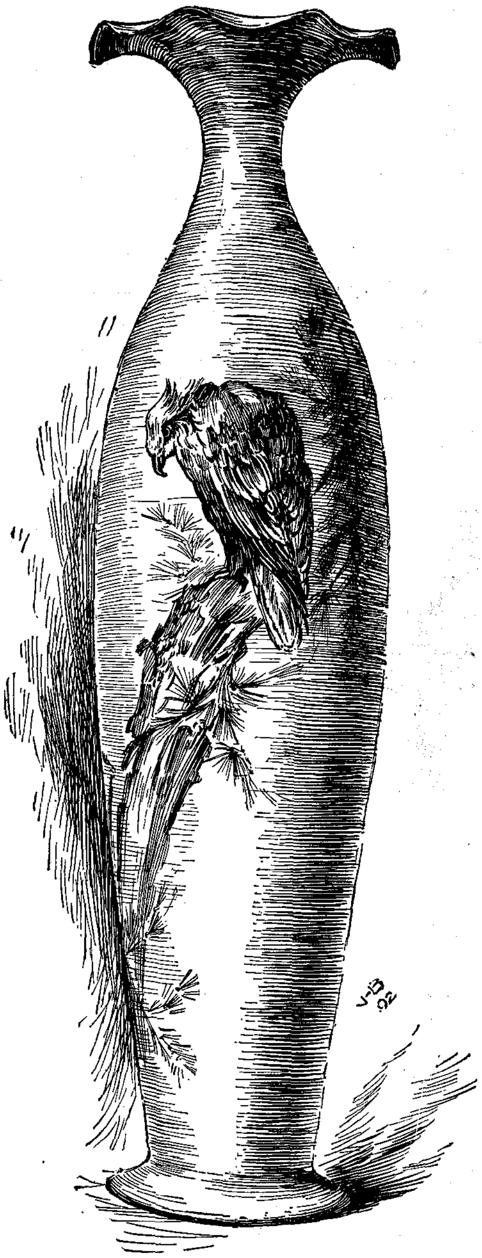
A fresh contribution to contemporaneous literature is made by Messrs. Harper & Brothers, in Mr. C. A. Platt's *Italian Gardens*, which in point of merit deserves a cordial welcome. Mr. Platt's papers in "Harper's Magazine" have been a delightful preparation for his book, which appears now with a frontispiece in colors and many illustrations. We may assume that Mr. Platt is little in need of an introduction to our readers as an etcher whose tact in selection and force of line ranked him with Parrish and Pennell as among the most personal and vigorous of our painter-etchers, until he laid aside the needle, we trust only temporarily, and devoted himself to painting. In the latter field he has also made his mark. We have had some very interesting examples of the ability of the artistic faculties of selection, perception of the picturesque, and the realization of values to lend themselves aptly to literary work. Mr. La Farge has already illustrated this in the case of his papers on Japan; Mr. Blum has furnished some charming, although uneven, literary sketches of local color in Japan; and Mr. Blashfield has revitalized the mediæval life of Florence with the same largeness of vision and earnestness of purpose which characterize his pictorial art. Mr. Platt's historical and descriptive studies of the beautiful old gardens of Italy are seriously informing as well as picturesque, and they prove that the author has not been content with the superficial aspects of his theme, but that he is competent to undertake exposition as well as mere description. His long residence in Italy and his true artistic perceptions show in his paintings and etchings, and form a rare equipment for a task like this. We follow him along hedges of ilex, box, and laurel, among cypress trees, terraces, fountains, and parterres of flowers, with a feeling that we have been taken out of our own time and introduced to the scenes of the Decameron. The gardens of the Villa de Medici, Aldobrandini, Villa Pamphili and D'Este and the Colonna gardens are described and admirably illustrated. So much of Italian literature and art is associated with the stately and beautiful mementoes of past centuries, that the literary and esthetic interest of these scenes will transcend for most of us their value as historical examples of landscape art. Whatever our point of view may be, there will be a general agreement regarding the charm of the theme and the felicity of the artist-author's treatment. ($5.)



From "Riders of Many Lands." Copyright, 1893, by Harper & Brothers.

Messrs. Harper & Brothers have increased the already extensive literature of engraving and etching with a volume entitled *Masters and Masterpieces of Engraving*. It is by Willis O. Chapin, and is illustrated with sixty engravings and heliogravures. The volume itself is a handsome one as regards its general appearance, but the illustrations are of varying merit as well as of varying ages. We understand that Mr. Chapin has been influenced by the belief that there is need of a popular book on this subject which shall increase the interest in chalcographic art. He has therefore retraversed the familiar ground from the hard-worked cut of St. Christopher, dated 1423, to the etchers of the present generation, although the last, we must confess, are dismissed in a very summary manner. Mr. Chapin's book is rather a compilation than a distinct contribution to literature. We note that he agrees with Mr. Keppel in assigning to Piranesi a somewhat disproportionate space in the history of art, and elsewhere the few expressions of opinion which he offers show little trace of individual perception. In the discussion of Rembrandt and Dürer there was an opportunity to take up the gauntlet which Mr. Pennell threw down with such curious vehemence in his book of three or four years ago, but there, as in other characterizations, Mr. Chapin shows himself content to follow the easily accessible reference books, and to accept the commonplaces of the history of engraving. Of a most vital part of his theme, the modern revival of etching and its decadence, he hardly speaks, glossing over his allusions with the statement that his readers must be familiar with the subject. If so, he must concede a dearth of reasons for the existence of his book. It is somewhat amusing to find him declaring that the subject of modern etchers is treated fully in Hamerton's "Etching and Etchers," a standard work in some respects, but one already antiquated as regards modern etchers. We note that the modern revival of wood-engraving is assigned to 1850; as a matter of fact, the new school of American wood-engravers and illustrators came into existence over twenty years later, when photographing on the block and broader methods of designing for illustrations were first made known in America through "The Century," then "Scribner's Magazine." If we have seen fit to subject Mr. Chapin's book to a severer critical scrutiny than is usually the case in the literature of the season, it is because special claims appear to have been made for it as an historical work which is really a fresh contribution to the subject. He has brought forward no fresh material; he has drawn no original conclusions, and the compilation which he offers, while it may have a certain popular convenience, is not an addition to our store of knowledge, and in some respects it will even prove misleading. Many of the illustrations, as we have intimated, have been used before, as their appearance abundantly testifies. ($10.)

With true New England inventiveness and energy Mr. Clifton Johnson has worked out a success in a comparatively new field. Mr. Johnson, whose home is in the heart of New England, might be described as an apostle of realistic art, for his main dependence is upon the camera; but at the same time he is an exponent of the picturesque, and he proves how true an art is within the reach of the photographer who is in perfect sympathy with his subjects, and is willing to study questions of pose, light and shade, and effect. The purpose of *The Country School in New England*, with over fifty illustrations, published by D. Appleton & Co., is perhaps insufficiently indicated in its title. What Mr. Johnson concerns himself with is actual life and color; with methods of education, with the influence of the district school upon character, he has nothing to do directly, nor is his book designed to be a source of entertainment for young readers. His text, which is charmingly fresh, direct, and simple, describes the old-time country school at its successive stages, the amusements of the scholars, their classes, their rewards and their punishments; and his pictures, with the exception of the head and tail pieces and initial letters, are taken from life, not with mere mechanical exactness, but with an appreciative perception of the true artist. We may defy the most obdurate critic to resist the charm of the book, which breathes the very spirit of childhood. Nothing quite like this has been done before, although this is the author's second book, and it will be a reason for surprise if Mr. Johnson fails to win the heart of a multitude of readers. ($2.50.)

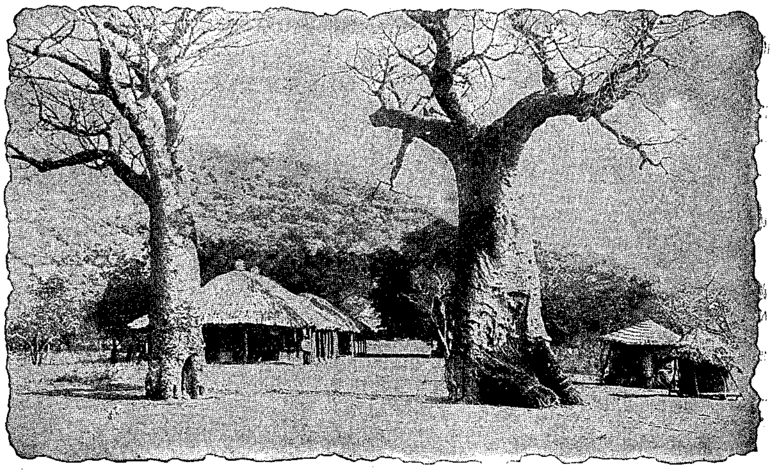


From "*Pottery and Porcelain.*"
(*G. P. Putnam's Sons.*)

Messrs. Houghton, Mifflin & Co. pursue their well-chosen task of rejuvenating the writings of our well-loved and gentlest of autocrats. Perhaps rejuvenation is too crude a word to use in connection with one always young, whose text needs no pictorial embellishment to spur the reader's zest. Mr. Howard Pyle again proves his versatility and humor and usual success in characterization, and the full-page photogravures represent effective translations of the text of *The Autocrat of the Breakfast Table* ($5), although certain of the minor cuts in line lack something of brilliancy and grace. This edition is in two 12mo volumes, bound in red Bancroft cloth. The same firm issues a pretty little white-and-gold edition of Mr. Longfellow's *The Hanging of the Crane*, with eight illustrations by Mr. C. Carlton. ($1.50.)

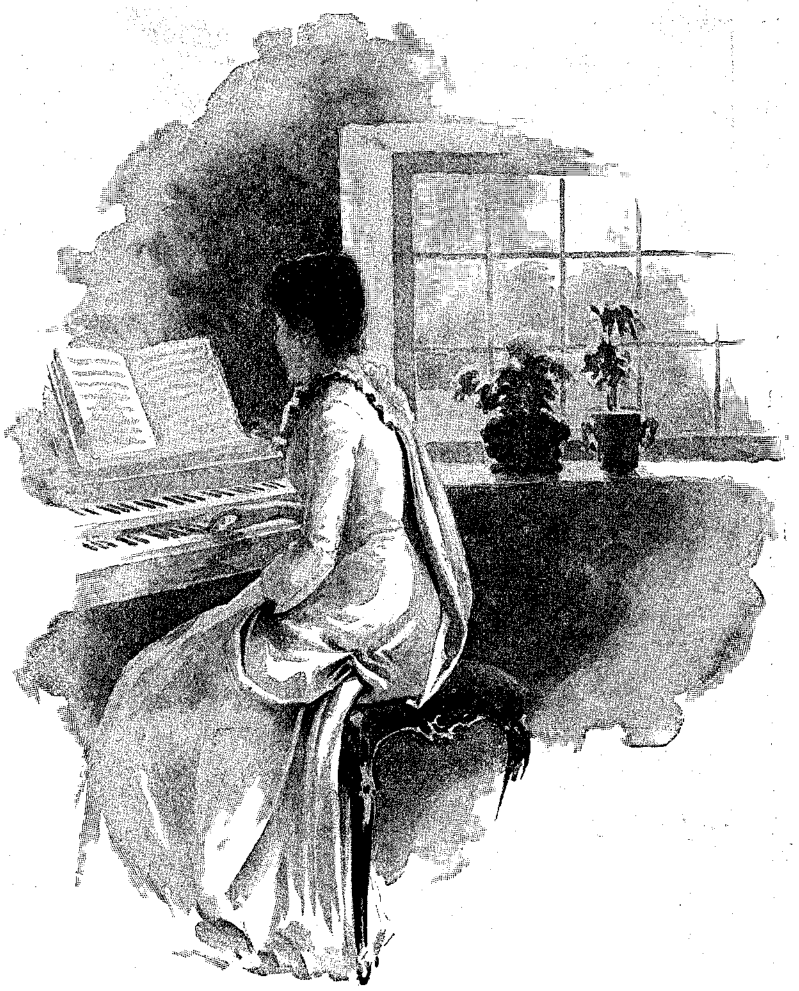
From "*Helpful Words.*"
(*Roberts Brothers.*)

In these days of persistent worship of art for art's sake it is pleasant to come upon a vigorous and well-equipped champion of art as a means of expression, such as is Dr. Henry Van Dyke. Dr. Van Dyke's articles upon various phases of religious art are familiar to the readers of "Harper's Magazine." In *The Christ Child in Art* the author approaches his subject as a historian, expositor, and moralist, and frankly waives the question of ultimate, technical analysis. We confess to a cordial appreciation of his attitude. Within a few years several artists have turned from the brush to the pen to teach the public that sentiment should be frowned upon, that technique is all wrong; and in one case we have been assured that the old masters, Dürer, Rembrandt, Titian, and others whom we have ignorantly looked up to, have been discomfited and put to rout by the smart pen-and-ink draughtsmen of the present day. What Dr. Van Dyke has done from pure love of his theme has been to tell the story of Christ's nativity and infancy as it may be traced in art from Giotto to Von Uhde and John La Farge. As regards his knowledge, gained by long and very conscientious study, Dr. Van Dyke is well qualified to write of the pictures which he discusses here, and, indeed, of many others; and his point of view, which is that the sentiment and feeling of a picture are always more precious than technical workmanship, will, we suspect, commend itself to more readers than a technical discussion of the same paintings devoted to composition, drawing, masses, values, relations, chiaro-oscuro, or what not. The numerous illustrations in the book are full-page wood engravings for the most part; many of them are by no means new, but they retain their interest. ($4.)



Reduced from "Reality vs. Romance." Copyright 1893, by Fleming H. Revell Company.

"The Story of Colette" and "An Attic Philosopher in Paris," in the series of handsomely illustrated foreign classics published by Messrs. D. Appleton & Co., are followed this year by the sweet and charming story of *Picciola*, by X. B. Saintine, which is accompanied by 130 full-page illustrations, vignettes, and head and tail pieces by J. F. Gueldry, whose painting of "A Municipal Laboratory in

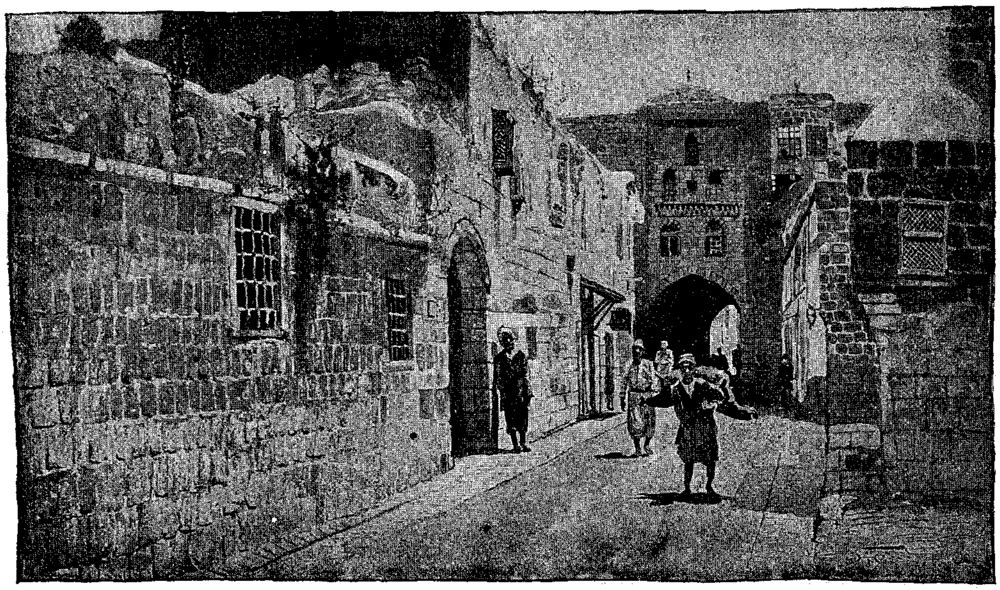


From "The Rivals." (*Dodd, Mead & Co.*)

Paris" may be remembered by some visitors to the Columbian Exhibition. Mr. Gueldry's work, we may confess, is uneven, but his drawings for the most part are picturesque and enlivening, and they often show a charming quaintness which is in perfect harmony with the spirit of the book. The binding, which is generally uniform with that of the preceding volumes, is characterized by a very dainty arrangement of blue and silver. ($1.50.)

Messrs. Little, Brown & Co. publish this year a new edition of one of the most attractive books of a former season, *Elizabethan Songs*, "in Honour of Love and Beautie," collected and illustrated by Edmund H. Garrett, with an Introduction by Andrew Lang. On the first appearance of this volume it was commented upon as representing the best American taste in printing, and some of the best American work in illustration. The figure pictures are extremely effective and are very beautifully printed, and the volume is bound tastefully in white, with gilt lettering and stamping. ($6.)

A book of decided timeliness, in view of the present interest in African affairs, is Dr. James Johnston's *Romance and Reality in Africa*—a large octavo book with many really fine process pictures of African scenery and native life. Dr. Johnston travelled 4,500 miles across South Africa on foot without the least molestation from natives, and declares that others may do the same. The book deserves fuller comment than it can receive here, and we hope to review it at greater length at another time. (The F. H. Revell Company, New York. $5.)



From "*In the Track of the Sun.*" (*D. Appleton & Co.*)

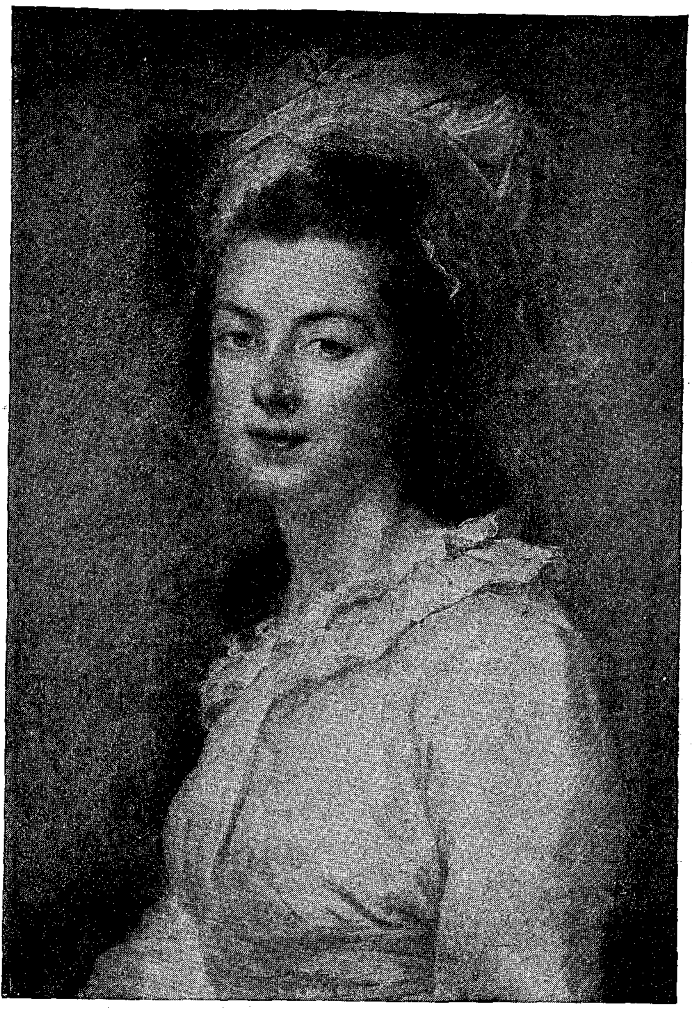
Archdeacon Farrar's *Cathedrals of England* is well illustrated by the strong and characteristic pen-and-ink sketches by Herbert Railton. It contains chapters by Canon Fremantle, Canon Talbot, Canon Benham, the Dean of Gloucester, and others. The book breathes the spirit of reverence for what is worthy of reverence in antiquity. (T. Whittaker, New York. $1.50.)

"Owen Meredith's" *Lucile* will always be popular with certain classes of readers, and if it has its obvious faults it has undoubted good qualities. A holiday edition with somewhat too highly colored plates is printed in quarto form by the F. A. Stokes Company, of New York. ($3.50.)

Phillips Brooks's *Poems* (E. P. Dutton & Co., New York. $3) contains the few verses which, like the "Christmas Hymn," "O, Little Town of Bethlehem," and the "Easter Carol," have found their way into many memories and hearts. They are reprinted in this small quarto from ornamental type, with a profusion of decorative design and with a number of full-page colored pictures.

The Times and Seasons Calendar for 1894 (E. P. Dutton & Co. $1.75) is a very pretty and well-arranged calendar of detached leaves with ornamental gold edges, the calendar for the month, an appropriate verse or two, and a dainty colored picture on each of the twelve pages. *The Screen Calendar* (same publishers) is a dainty arrangement of the calendar on a folding screen, decorative in design and printing, with a figure picture on each fold.

Messrs. G. P. Putnam's Sons publish an *Idyl of Greece: Tanagra*, by Gottfried Kinkel, translated by Francis Hellman and illustrated by photogravures from designs by Edwin H. Blashfield. We learn from the memorial sketch which introduces the volume that the author was born in 1815, and in 1846 was appointed professor of the History of Art in Civilization at Bonn University. He took an active part in the revolution of 1848, and became chief editor of a democratic journal at Bonn, his assistant being a young student named Carl Schurz. At a later date he was wounded in battle, taken prisoner by the Prussians, and still later, in 1850, was liberated from his prison near Berlin by his pupil and friend, Carl Schurz, who in 1849 had made his escape from the Towers of Rastatt and had then re-entered Germany in order to secure Kinkel's freedom. In May, 1866, he became professor of History of Art, at the Polytechnic College in Zurich, but in spite of the political amnesty of that year, he never secured the right of a permanent domicile in



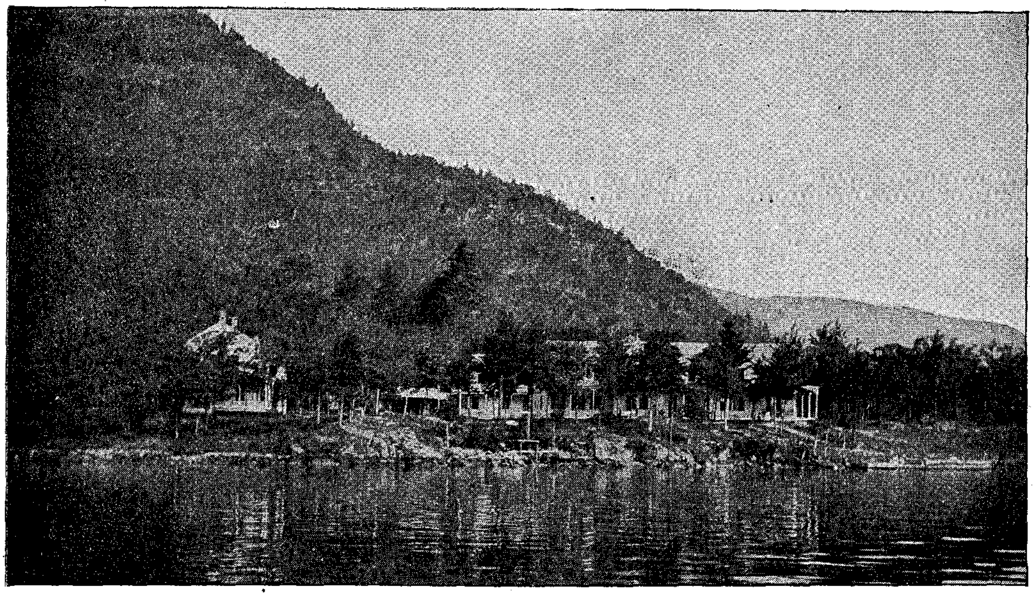
From " The French Revolution." (*T. Y. Crowell & Co.*)

Germany. It is given to but few to learn to verse in thoroughly adequate English, but we can realize that Mr. Kinkel's verse is both dignified and serious, rising sometimes to true nobility, and frequently enriched by a warmth of feeling which is by no means a characteristic accompaniment of German verse.

The tenth yearly instalment of *Good Things from Life* has more than the usual quantity of really witty sayings from our lively contemporary, and the pictures by Mr. Gibson, Mr. Attwood, and others are refined in drawing, and representative of distinct social types. (F. A. Stokes Company, New York. $2.)

It is too late in the day to attempt to say anything new about Laurence Sterne's *Sentimental Journey*. Its very obvious faults and its undeniable charm both find their causes in the personal character of the author. A decidedly pretty little edition, which may be slipped in the pocket, has just been printed by George Routledge & Sons, of New York. We particularly notice the little book as an example of using type which is both very small and very clear. The method of illustration is pleasing, but there are too many proof-errors.

The Hand-book of English Cathedrals, by Mrs. Schuyler Van Rensselaer (The Century Co., New York, $2.50), is a condensation, for the use of students and tourists, of the admirable series of articles on English cathedrals, which appeared some time ago in the "Century" magazine, accompanied by numerous and notably fine illustrations. Mrs. Van Rensselaer has been a careful student of Gothic architecture, and in this volume sets forth its characteristics as shown in the English cathedrals, with ample knowledge, with excellent taste, and in a very interesting vein. The illustrations are from drawings by Mr. Pennell, and their excellence is too well known to need any comment here.



From " Historical Tales." (*J. B. Lippincott Co.*)

Under the title, *Pools in the Sand*, L. Prang & Co., of Boston, have published a very pretty poem by "Margaret May," which was inspired by a sermon delivered by Phillips Brooks in 1890, in which he used with great beauty and strong effect an illustration drawn from the pools in the sand. Dr. Brooks was greatly pleased with this little poem, which has already received a pretty wide circulation from the press of the country. It is printed in a neat little volume, and illustrated by two colored pictures of sea and shore.

Mr. Clinton Scollard's *Songs of Sunrise Lands* have the flavor of the Far East, and reflect phases of Egyptian, Greek, Arabian, and Syrian life. The poems are delicate in expression and almost faultless in form. (Houghton, Mifflin & Co., Boston. $1.)

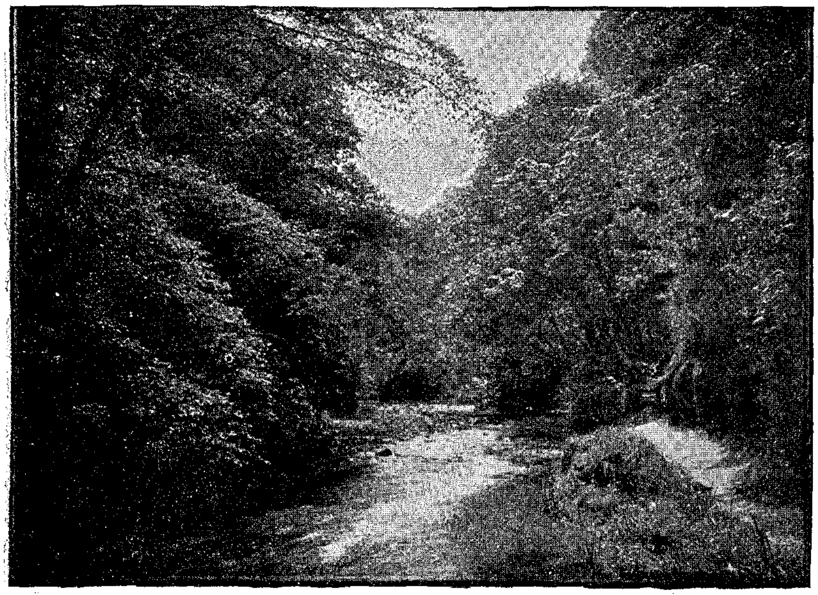
Among the illustrated books of the season sent us by Lee & Shepard, of Boston, we note Irene E. Jerome's *I have Called You Friends*, which is illuminated in missal style with fac-similes of the author's original design in color and gold. Its text consists partly of sentences from the Bible, and partly of short axiomatic sayings or poems from the works of Emerson, Mrs. Helen Hunt Jackson, Charles Kingsley, and other authors. As might be expected from Miss Jerome's previous work, the illustration is chiefly floral, but it is varied ingeniously and with considerable taste. ($2.)

It is always delightful to read reminiscences of Lamb and Coleridge. Under the title, *The Days of Lamb and Coleridge*, Alice E. Lord has constructed a romance, the main facts of which, as well as a great part of its conversation, are derived from a study of the works of these two authors. The whole is pleasantly put together, and is in all respects readable. (Henry Holt & Co., New York.)

Lee & Shepard, Boston, send us Coleridge's *Rime of the Ancient Mariner*, illustrated by J. Noel Paton, R.S.A., with full-page pen-and-ink drawings ($2); Mrs. Julia C. R. Dorr's *Periwinkle*, with illustrations in charcoal by Zalma De Lacy Steele ($3); and Samuel Adams Drake's *Our Colonial Homes*, of which we hope to speak further later on, but of which we need only say here that Mr. Drake has found in this subject a most congenial theme for the exercise of his recognized historical and antiquarian scholarship, and has produced a work of serious and permanent value. The book is illustrated with pictorial reproductions of famous and representative homes of colonial worthies, and the pictures are fully worthy of the text. ($2.50.)

It is not surprising that editions of Blackmore's great novel, *Lorna Doone*, should multiply as the years go on. There is no product of the art of English fiction in our generation which is likelier to last longer in the love of the common people. In his other novels Mr. Blackmore often writes too subtly, and even affectedly, to please the average reader, but "Lorna Doone" has both a choice and a wide circle of lovers. Of the two editions before us—one published by Porter & Coates, of Philadelphia, at the price of six dollars, the other by T. Y. Crowell & Co., of New York, at the price of three dollars—it may be conscientiously said that each edition is fully worth the money value put upon it by its publisher. Each is in two volumes, and each is illustrated with many pictures, it being true also that in both the landscapes and bits of scenery are superior to the figure drawing. Of course, the higher-priced edition might properly be expected to have, and has, a greater wealth of illustration, and a superiority in type and paper; it should also be added that the landscapes of the Exmoor country, which form the chief ornament of this edition, are, in choice of subject, and in delicacy and beauty of the execution, among the very finest book illustrations of the year. We give our readers one of these illustrations on another page. Many will be surprised to read in Mr. Blackmore's preface to this the twentieth edition that for a long time the novel now so beloved was a wanderer on the face of the earth, in vain seeking for a publisher in England and America.

From the press of G. P. Putnam's Sons, of New York, come two works on the social side of life in France, mainly in the eighteenth century. These books are Julia Kavanagh's *Woman in France*, and Frances Elliot's *Old Court Life in France*. The two works are printed in similar style, each in two volumes, and both are illustrated with many well-reproduced portraits of celebrities; both also are new editions of successful books. Of the two, that by Mrs. Kavanagh seems to us the more praiseworthy in style, and of the more solid value historically. The other work is extremely lively in its manner, but suffers from the very desire of the author to write in sprightly fashion; its style is also marred by too frequent use of the historic present. It abounds, however, in harmless gossip and in rich gleanings from the abundant memoirs of French literature. In Mrs. Kavanagh's book, on the other hand, the style is always quiet and subdued, but the subject matter is so fascinating that one never finds the pages of the book at all dull. The charm of the famous women of the eighteenth century is an extraordinary one; it has lasted into our generation with little diminution, and the great popularity of such books as these before us, and those of M. de St. Amand, shows that it is just now increasing rather than otherwise. ($4 each, per set.)



From "*Pictures from Nature and Life.*" (*A. C. McClurg & Co.*)

Mr. William Winter's pleasing book called *Shakespeare's England* has been issued in a new edition revised by the author, and with many suitable illustrations. Some of these are reproduced from photographs; others—and these we like the best of all—are from Mr. Railton's architectural sketches. Mr. Winter's gently sentimental, but never excessively effusive, style is well known to American readers; his reminiscences of Warwickshire, and of other picturesque regions in England, are especially agreeable reading for those who have themselves visited these places. We should add that the cover design of this little volume is noticeably rich and ornate, without being too dainty for library use. (Macmillan & Co., New York. $2.)

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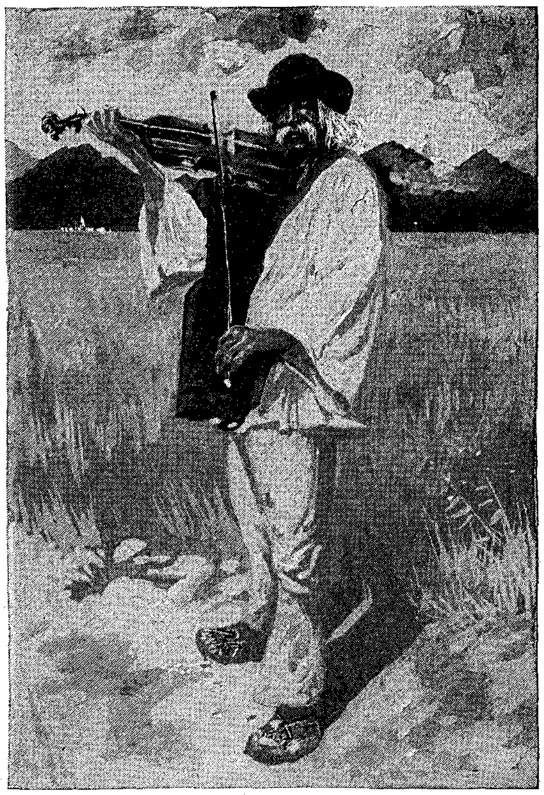
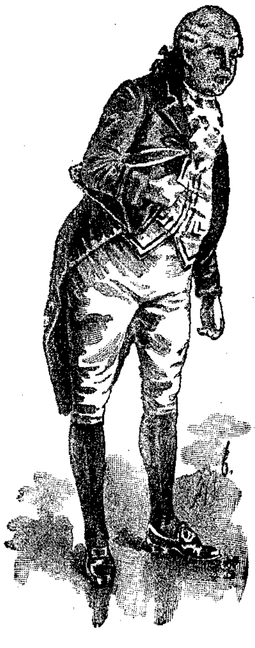


From "*To Gypsyland.*" (*The Century Co.*)

We have often had occasion to speak of the exceedingly agreeable and lively way in which Mr. Charles F. Lummis presents the material which he gained by years of hard study and careful observation among the Pueblos, the Navajos, the Mexicans, and the other people of our great South-Western territory. In *The Land of Poco Tiempo* ("Pretty Soon") he tells us the strange and almost incredible story of those "penitent brothers" who, as late as 1891, actually crucified one of their number as a religious and penitential ceremony; of the Lo who is *not* poor—namely, the Pueblo, who, says Mr. Lummis, need not shun comparison physically, mentally, morally, socially, or politically with the average of his lately acquired countrymen, and "as an Indian is a paradox, as a human unique in the whole world;" of the city in the sky—Acoma; of the customs of the Apache warrior; of New Mexican folk songs; of some forgotten cities; and of much else that, though all these things are within our own country, will seem strange and novel to many thousands of American readers. The book is a large octavo, and is finely illustrated. (Charles Scribner's Sons, New York. $2.50.)

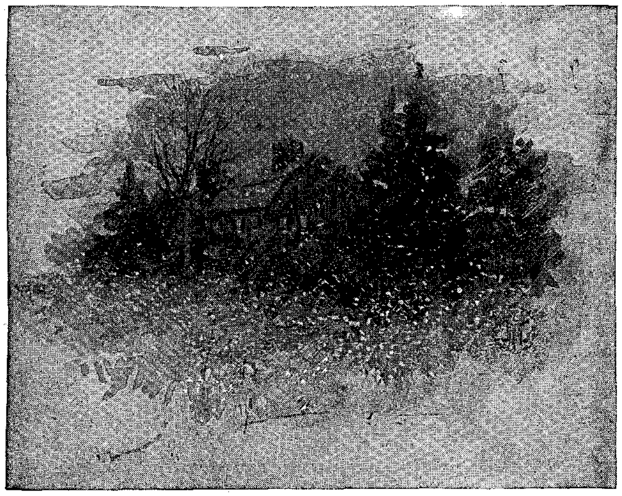


From "*The Rivals.*" (*Dodd, Mead & Co.*)

This year the annual volume in the series of illustrated books of travel, published in London by the Religious Tract Society, and in New York by the Fleming H. Revell Company, gives us *Icelandic Pictures*, drawn with pen and pencil by F. W. W. Howell, F.R.G.S. It would be hard to find a subject which presents more opportunities for picturesqueness and novelty, and these have been fully taken advantage of in the present volume, and with great success. There are many full-page and smaller pictures, showing forth some of the great waterfalls, mountains, glaciers, volcanoes, and architectural curiosities of Iceland. The text has been carefully prepared, and is worth attentive reading. ($3.20.)

Messrs. A. C. McClurg & Co. send us advance sheets of two stories—*The Bailiff of Tewkesbury*, by C. E. D. Phelps and Leigh North, and *Garrick's Pupil*, by Augustin Filon—both of which have a pleasant old-time air of the eighteenth century, and both of which are illustrated by slight sketches which are sometimes very amusing. And another book from the same firm is *Russia and Turkey in the Nineteenth Century*, which is fairly entitled to be mentioned among the holiday books because of its handsome form and very full and excellent illustrations; it is also, however, of historical and literary importance enough to make it impossible to notice it here as fully and carefully as it deserves, and we hope to refer to it hereafter.

There are always at this season a great number of books about which one is inclined to feel as did the Yankee who, after looking through Webster's Unabridged, remarked that it was mighty interesting, and especially the pictures, but it did not seem to have much of a plot. Of these books, made up out of old though usually excellent material, and prettily illustrated and bound for the holiday trade, we may mention, as being very suitable for gifts, *Helpful Words*, selections from the writings of Edward E. Hale, D.D. (Roberts Brothers, Boston, $1.00); *Christmas Carols*, by Canon Farrar (Thomas Whittaker, New York, $1.25); *Art, Music, and Nature*, by David Swing (Searle & Gorton, Chicago); *A Norse Romance*, by Mrs. O. M. Spofford (G. P. Putnam's Sons, New York); and *Pictures from Nature and Life*, consisting of poems by Kate R. Holmes, floral drawings by Helen E. Stevenson, and very prettily printed reproductions of photographs of scenery (A. C. McClurg & Co., Chicago). Other books of the same general character, or in the form of calendars, have been mentioned from week to week in our lists of "Books Received."



From "Such as they Are." (*Roberts Brothers.*)

One of the richest and most beautiful books of the year in point of contents is Phillips Brooks's *Year-Book*, made up of selections from the writings of the great preacher. The aim of the book is "to group together cognate thoughts in sequence of time as well as to represent fairly this man of large love for humanity and absolute surrender to his Master." Dr. Brooks once said of books of this particular kind that their most notable quality is their suggestiveness. It would probably be impossible to find in any volume of this size, drawn from distinctively religious writing, a richer fertility of spiritual resource and intellectual insight than is to be found in these pages. The book is bound in white, with gilt stamping. (E. P. Dutton & Co., New York. $1.25.)

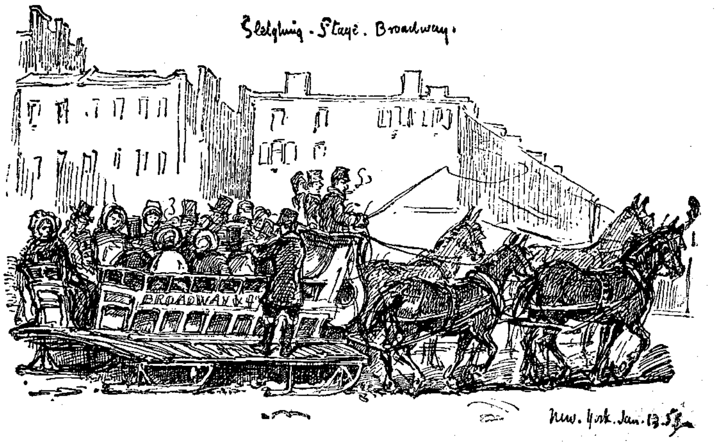
From "Shakespeare's England." (*Macmillan & Co.*)

Among the new editions of standard works a good place must be given to the four-volume *Don Quixote*, in the well-known translation of Mr. John Ormsby, and with the equally well-known and very interesting illustrations of Cruikshank. These volumes are of convenient size, and meet in every way the conditions of a good library edition of a work which belongs in every library. (Dodd, Mead & Co., New York. $4.)

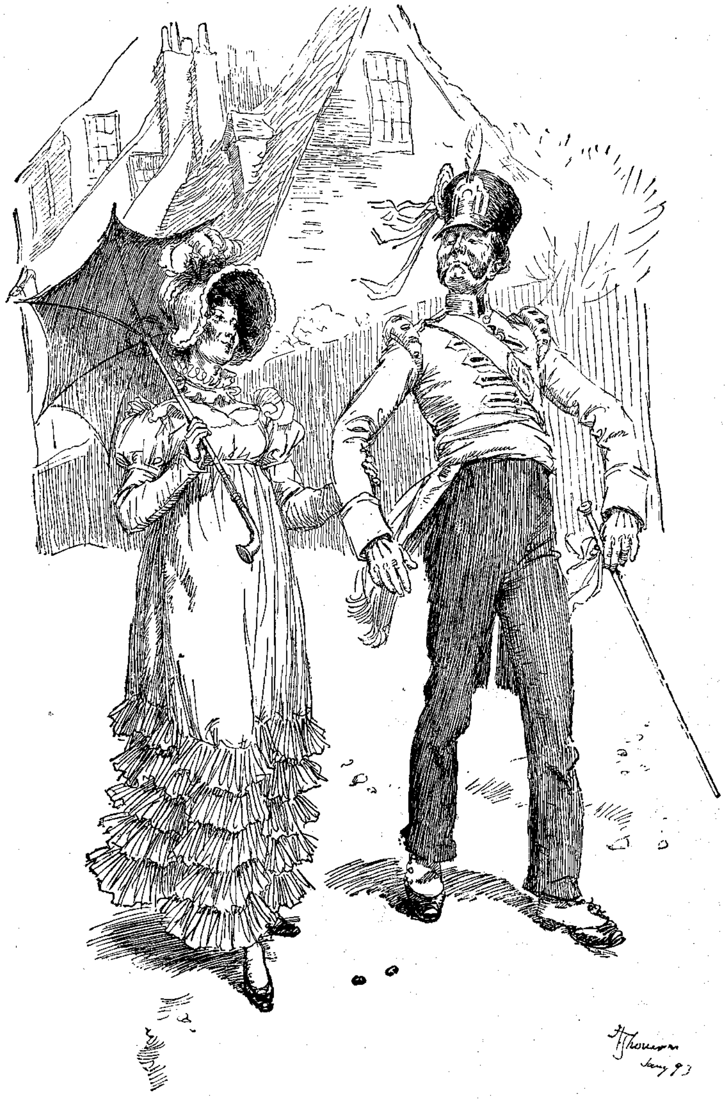
The same publishers have brought out four very attractive French novels of the delicate, pure, and idyllic character—Halévy's *Abbé Constantin* and *Marriage for Love*, George Sand's *Haunted Pool*, and De La Brete's *My Uncle and My Curé*. These books substantially reproduce, at a reduced price, the very handsome earlier editions of these charming works. The illustrations, by Madeleine Lemaire and by Wilson De Meza, are reproduced without any diminution of their effectiveness, while the *Haunted Pool* contains fourteen etchings by Rudaux.

The same publishers issue in their "Giunta" Series a collection of small, well-made, and tastefully bound volumes—Mr. Dobson's *Four French Women* and *Eighteenth-Century Vignettes*, Charles Lamb's *Dramatic Essays*, Mrs. Browning's *Aurora Leigh*, *Selections from Robert Browning*, and Hazlitt's *Lectures on the English Poets*. It would not be easy to collect in a given number of books more attractive reading than that which is contained in these dainty volumes. ($1 each.)

Mrs. Barr has written no more charming story than the *Bow of Orange Ribbon*, one of the few successful tales dealing with the early history of Manhattan Island. The story has a great deal of old-time flavor, is picturesque and very taking, and it was a happy thought on the part of the publishers to select for it a holiday dress, to bind it handsomely in its appropriate color, and to embellish it with a series of well-drawn pictures furnished by Mr. Theodore Hampe. The full-page illustrations are spirited, and give a good deal of the colonial atmosphere, while the smaller illustrations which are introduced into the text not only



From "With Thackeray in America." (*Charles Scribner's Sons.*)



From Miss Mitford's "Our Village." (*Macmillan & Co.*)

embellish but interpret it. It is a very charming bit of Knickerbocker history delightfully told and put in most attractive form. There are three full-page illustrations in color. (Dodd, Mead & Co., New York. $2.50.)

Messrs. T. Y. Crowell & Co. (New York) are constantly bringing out attractive and convenient editions of standard works, and their contribution this autumn to the reproduction of the best literature is quite on a level with their enterprise in the same direction in other years. An admirable illustration of a low-priced but substantial library edition of a classical work is furnished by the two-volume edition of *The Poetical Works of Shelley*, edited by Edward Dowden, well printed in double columns, with a number of illustrations, and attractively bound in cloth, with gilt edges. ($3.)

Uniform in style with the Shelley, the same publishers have issued Carlyle's *French Revolution*, in two volumes, printed from a large, clear type, and enriched by a number of very interesting portraits effectively reproduced. ($3.)

Thackeray's masterpiece, *Vanity Fair*, perhaps the greatest novel in the English language, receives a similar setting from the same publishers, and is, on the whole, even more attractive than the other volumes in this series. The printing leaves very little to be desired, although there are evidences here and there of an earlier use of the plates. The illustrations, of which there are several, are excellent of their kind. ($3.)

Messrs. Estes & Lauriat, of Boston, continue their practice of selecting standard works for special holiday editions, and bring out this year Walter Scott's *Ivanhoe*, in two substantial volumes, edited by Andrew Lang, printed from a large, clear type on a page of ample margin, and illustrated with a number of architectural sketches and figure studies very effectively reproduced from etchings. The books are bound in dark green cloth, with white backs stamped in gold and green.

It is a good many years since Fredrika Bremer's *The Home; or, Life in Sweden*, in the translation of Mary Howitt, found a great number of readers in England and in this country. The work is now old-fashioned, but it is by no means out of date. On the contrary, the intimacy which it betrays with domestic and social life in Northern Europe gives it a permanent value. It is again brought to the attention of American readers by a very convenient and attractive edition which bears the imprint of Messrs. G. P. Putnam's Sons, New York, and is included in their series of representative novels. ($2.50.)

Last season one of the most telling books was the edition of Sheridan's *Rivals* illustrated by Frank M. Gregory, and issued by Messrs. Dodd, Mead & Co., and noticed at some length in these columns. It is safe to say that Sheridan's charming comedy has never had a more attractive setting than in this present edition, which preserves all the interest and beauty of the earlier edition, but is issued at a reduced price. The colored illustrations are reproduced by the new process of color printing, and are extremely effective. The book is in every way an excellent example of the best modern work with type and illustration. ($3.50.)

A Calendar of Verse, with an introduction by George Saintsbury (Thomas Whittaker, New York), is a pretty book bound in white and contains a selection of verse taken, for the most part, from the greatest English poets, a number of Shakespeare's sonnets, many of his lyrics, and extracts from the plays, for instance, serving to represent the foremost of them. ($1.25.)

To one who is fond of the horse, and wishes to add to his knowledge about riding, a thoroughly suitable and acceptable present would be Colonel Theodore A. Dodge's *Riders of Many Lands*, which is illustrated by very many full-page drawings by Frederick Remington and other artists, and from photographs of oriental riders in costume. The book is printed in the form of a large octavo, and is an excellent piece of typographical work. Colonel Dodge, as is well known, has made a study for many years of the styles of riding in different countries, and of the various customs relating to riding, whether by cavalry or by civilians. Though his articles here collected are marked in every paragraph by the knowledge of a specialist, yet the author has also been able to infuse into the subject a great deal of popular reading, and often gives a distinctly literary tinge to his treatment of the topic. (Harper & Brothers, New York. $4.)

Interest seems to have been revived within the last two or three years in the novels of that remarkable young genius, Elizabeth Sheppard, the author of "Charles Auchester." A novel of hers less well known is *Rumour*, which is now published, in uniform style with the other works of this author, by Messrs. A. C. McClurg & Co., of Chicago. The story, like the others to which we have alluded, is musical in character, and so good a judge of novel writing as Harriet Prescott Spofford says of it that it contains "passages of surpassing loveliness and of supernal strength." The same writer, who furnishes an introduction to the present edition of the novel, admits that it has also serious faults, but we join with her in adding that, making due allowances, there is much in the book to entitle it to being more widely known than it is at present. (2 vols. $2.50.)

From "On Sunny Shores." (*C. L. Webster & Co.*)

Books for Boys

It is safe to say that out of twenty-five or thirty books for boys before us, four-fifths, at least, are filled with the narration of adventures upon land and sea. Adventure always has been, and probably always will be, the element in books that appeals directly to the boy's own taste; to use that element in a healthful way is rightly the object of most writers for lads who succeed at all in gaining their attention. It is really the test of the excellence of a story of this class to learn whether it will excite the enthusiasm of the juvenile mind without unduly pandering to a love for the sensational, the morbid, or the impossible. It is no small honor to American literature that our writers for boys—such as Mr. W. O. Stoddard, Mr. Trowbridge, Mr. Butterworth, Mr. Kirk Munroe, Colonel Knox, and others—lead the world in this kind of writing; that they are really pre-eminent in depicting natural, human, boy-like boys, whose adventures have some basis of reason and probability and yet are "thrilling" enough to satisfy the somewhat crude taste of the younger readers.

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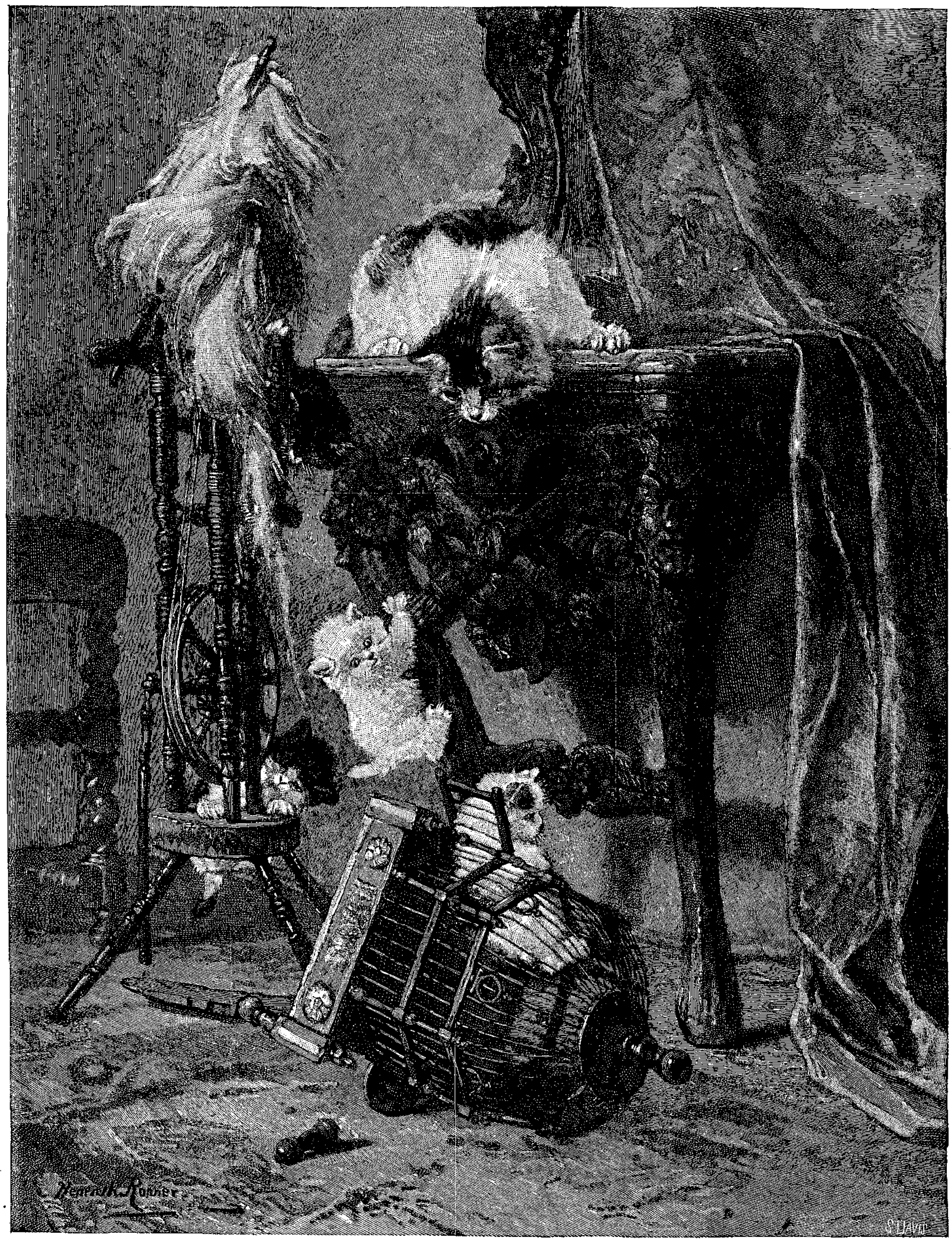


From "A Cat Portfolio." (*The Century Company.*)

This year, for instance, Mr. Stoddard gives us in his *On the Old Frontier* (D. Appleton & Co., New York. $1.50) a companion piece to his extremely popular "Little Smoke;" and the book is illustrated, printed, and bound in generally similar style. The story is that of the last raid of the Iroquois in south-western New York, a locality with whose traditions and history the author is peculiarly intimate. The plot is intensely interesting; the Indians are sketched from life and knowledge rather than from dime-novel types; the horrors of Indian warfare are hinted at, not brutally described; there is a due admixture of wholesome fun—in short, the story is one that boys will like and that not only will do them no harm but will give them clear and true ideas of old frontier days. Almost equally high praise may be bestowed on Mr. Stoddard's *White Cave*, which has been one of the strongest attractions of "St. Nicholas" the past year. It tells of wild life in the Australian bush, and is copiously illustrated. (The Century Company, New York. $1.50.)

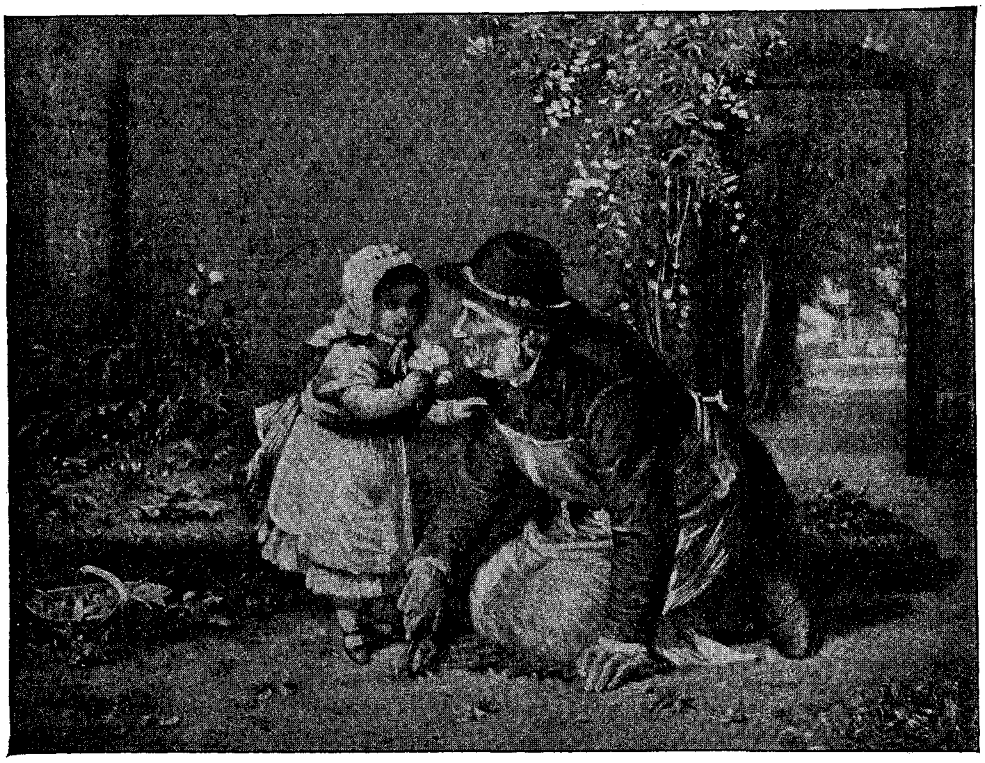
Washington's boyhood is really the theme chosen by Mr. Hezekiah Butterworth for his *Boys of Greenway Court*. Mr. Butterworth is always particularly facile in welding together history and romance, and this tale of the old manor-house belonging to Lord Fairfax has a basis in fact even in some of its slighter and more amusing incidents, as is amply proved by the appendices. It brings close to us the customs and manners of the early days of Washington, and has a really charming atmosphere of Colonial times. (D. Appleton & Co., New York. $1.50.)

Colonel T. W. Knox's *Boy Travellers in Southern Europe* gives one a pleasant shock of surprise at finding that there is still a quarter of the globe new to these "two youths" who have been traveling constantly, to our knowledge, for fifteen years, and are as young and eager as ever. Colonel Knox may be said to have invented a new species of book, and his success is proved by the number of his imitators. (Harper & Brothers, New York. $3.) From the same pen we have a stirring sea-story, *John Boyd's Adventures*. The hero has certainly his share of adventure, as he is in turn merchant sailor, man-of-war's-man, privateersman, pirate, and Algerine slave. What he did, suffered, and escaped is enough to fully satisfy the curiosity whetted by this preliminary statement. (D. Appleton & Co., New York. $1.50.)

Of sea-stories, by the way, there is an even more than usually abundant supply; besides that just named, we have: Robert Leighton's *Wreck of the Golden Fleece*—a lively tale of the adventure of a North Sea fisher-boy, and perhaps the most carefully written of any of these sea-stories (Charles Scribner's Sons, New York. $1.50); Mr. Gordon Staples's *Westward with Columbus*, which, he declares in a preface, is specially aimed at boys who cannot read history, are not fond of geography, and loathe dates (same publishers and price); Oliver Optic's *American Boys Afloat* (the fifth volume of the "All Over the World" series), and his *A Victorious Union*, belonging to his "Blue and Gray" series—both, to our taste, marred by ugly covers and coarse illustration, and both written in the familiar style which has pleased two or three generations of boy readers (Lee & Shepard, Boston. $1.25 each); W. C. Metcalfe's *Steady Your Helm* (T. Whittaker, New York. $1.50), which is rather more on the "Peter Simple" order than the taste of this day warrants; Harry Collingwood's *Doctor of the Juliet* (same publisher and price), which is a really well-written record of treasure-seeking and wrecked yachtsmen's perils; Miss M. E. Seawell's *Paul Jones*, a new volume in the excellent series "Young Heroes of Our Navy," and, on the whole, to be preferred, even for its story-quality, to many of the books of absolute fiction (D. Appleton & Co., New York. $1); Mrs. Sarah K. Bolton's *Famous Voyages and Explorers*, which tells again in popular style and in good narrative form the exploits of Columbus, Magellan, Raleigh, Sir John Franklin, Kane, Greely, Hall, Lockwood, and others (T. Y. Crowell & Co., New York. $1.50). All these books, in varied degree and with greater or less literary skill, cater wisely to the boy's innate love of breeze and billow.

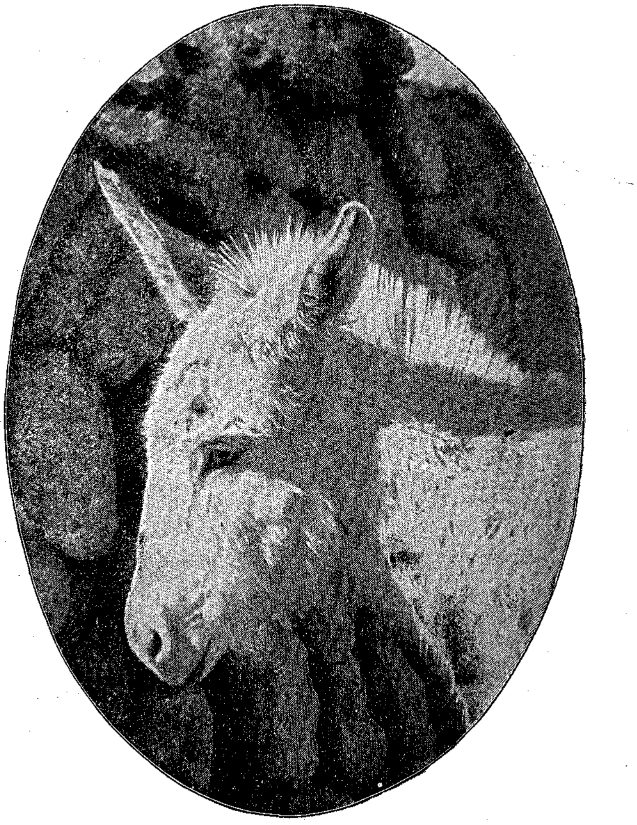
In the way of historical romance for boys—Walter Scott and water, as it were—Mr. G. A. Henty is well to the fore among English writers. We maintain that these English boys' books "smell of the lamp" as compared with their American rivals, but Mr. Henty's hold on his boy friends is certainly a strong one, and his influence is never harmful. His three books this year—he always has anywhere from three to six—are *A Jacobite Exile*, *St. Bartholomew's Eve*, and *Through the Sikh War*. The subjects of the stories are evident from the titles, and the work is even with the author's best. Of the three, we have inclined to like best that which tells of the conquest of the Punjaub; but each story has its wholesome, manly English lad as hero, and each brings him through many troubles to success and victory. (Charles Scribner's Sons, New York. Each, $1.50.) A decided contrast to these English books is found in a lively and often volatile translation from the French of Jules de Marthold. His *History of a Bearskin* is the story of a young conscript who rose by accident to be a grenadier, and there are many incidents of the campaigns of the great Napoleon and of the soldier's life in peace and war. The illustrations are often, but not always, in a burlesque vein, and the whole make-up of the book is odd and provocative of curiosity. (Dodd, Mead & Co., New York. $1.50.)

Mr. Paul du Chaillu's *Ivar the Viking* is a very effective working up of the author's ample material respecting Norse history and Norse life in the form of a romance. No modern man has studied the old Norse time and the old Norse men with more enthusiasm than the intrepid explorer of Africa and the audacious author of "The Viking Age," who heroically attempted to prove the Norse origin of the English race. The narrative of "Ivar the Viking" is founded upon authentic facts, and Mr. du Chaillu's purpose has been to treat these facts in such a way as to bring out very vividly the incidents, the coloring, the daily life, and the general character of the old Norse peoples. The story follows Ivar, who is the son of a Norse chief, from his birth, through his education, his coming of age, his warlike expeditions and voyages, his love-making and marriage, and all the incidents of his life; describing by the way feasts, religious ceremonies, games, sports, dress, etc. The Sagas, the Eddas, and the Norse records of all kinds have been drawn upon to furnish material for this very picturesque account of the old Norse life. (Charles Scribner's Sons, New York. $1.50.)



From "Child Classics of Prose." (*D. Lothrop Company.*)

Mrs. Gatty's familiar *Parables from Nature* have been put in two pretty volumes by Messrs. G. P. Putnam's Sons (New York), with very attractive illustrations in half-tones by Paul de Longpré. These comments on natural life have been familiar to young readers for a number of years, but their suggestiveness and their charm of presentation have preserved them from that oblivion which has overtaken so many books of their own generation. There is, indeed, nothing to take their place. ($3.50.)



From "The Land of Poco Tiempo." (*Charles Scribner's Sons.*)

Another group of stories by American writers includes Mr. J. T. Trowbridge's *Woodie Thorpe's Pilgrimage* (Lee & Shepard, Boston. $1.25), which has the usual excellent moral purpose (not obtruded, but pervasive) of this writer, and also his usual happy humor and rapidity of incident; Mr. Kirk Munroe's *White Conquerors* (Charles Scribner's Sons, New York. $1.25), which differs greatly from the author's usual style in being more romantic and in having a semi-historical topic—the race contests of Toltec and Aztec in ancient Mexico—but is a capital story despite the transition; the same writer's *Coral Ship* (G. P. Putnam's Sons, New York. $1.25), a capital specimen of Mr. Munroe's more common vein, and abounding in coast and sea adventure spiced with jollity under circumstances that might try a Mark Tapley; Sarah E. Morrison's *Chilhowee Boys* (T. Y. Crowell & Co., New York. $1.50), which describes a pioneer journey of a little group of families from North Carolina into Tennessee in 1811 in a graphic way, with many hunting and Indian stories told incidentally; and E. S. Ellis's *Across Texas* (Porter & Coates, Philadelphia. $1.25), which is a trifle more sensational than the last book named, but not so much so as seriously to be objected to.

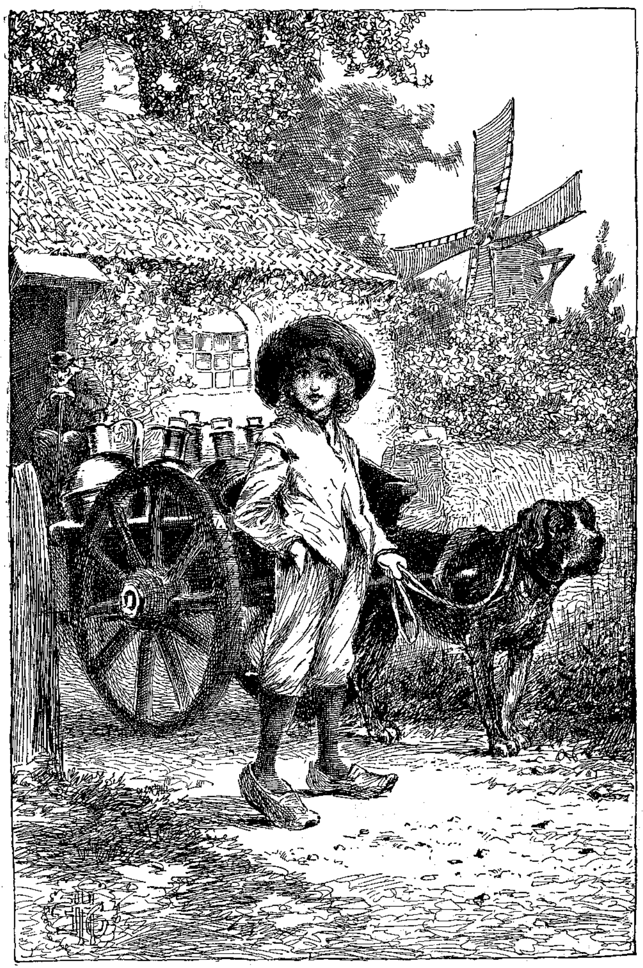
To those who are looking for books primarily instructive rather than amusing we can confidently commend Mr. Noah

Brooks's *Statesmen*, which contains character-sketches, rather than formal biographies, of Americans of great attainment, many of whom Mr. Brooks has known and talks of from the view-point of personal impression; and Mr. W. O. Stoddard's *Men of Business*, in which each man treated is chosen to illustrate a particular quality—thus Peter Cooper stands for invention, Cornelius Vanderbilt for competition, Cyrus W. Field for tenacity, H. B. Claflin for liberality, and so on. These two books belong to the "Men of Achievement" series (Charles Scribner's Sons, New York. $2 each), and their binding and typographical form are notably excellent. From the same publishers comes Mr. Henry M. Stanley's *My Dark Companions and Their Strange Stories*. In this book the great explorer retells the folk-lore and animal tales first told around African camp-fires by his native followers. The legends are curious, and several of them have obvious relationship to Uncle Remus's stories; there are many pictures.

Mr. Andrew Lang, whose versatility is a continual source of wonder, has done an excellent thing in giving us a *True Story Book*, for which we predict even a wider reading than his variously colored fairy-books of late years. In this volume he tells in excellent spirit and vigor such real adventures as those of Grace Darling, Prince Charlie, Kaspar Hauser, Casanova, and Montezuma. The work is thoroughly well done. Printing and illustration are worthy of very high praise. (Longmans, Green & Co., New York. $2.)

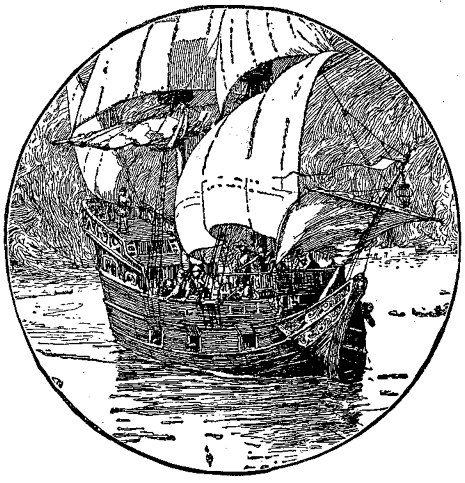
Editions of *Tom Brown at Rugby* are numerous, but this just issued by Porter & Coates, of Philadelphia, is vastly superior to any that we have seen. The type is luxuriously large and clear, the page well-proportioned, and the full-page process pictures are, without exaggeration, truly beautiful. We reproduce one of them, which shows the home of the Rugby Head Master. ($3.)

Four volumes of *Historical Tales* have been prepared by Mr. Charles Morris, and come to us from the J. B. Lippincott Company, of Philadelphia. ($5 a set.) Each volume tells in vivacious and popular style famous incidents relating to a single country. The idea is a good one, and the work has been done with judgment and success.



From "A Dog of Flanders." (*J. B. Lippincott Company.*)

No book of the year for young readers has a greater value or contains more lasting occupation and resources of pleasure than *The Outdoor World; or, Young Collector's Handbook*, by W. Furneaux. (Longmans, Green & Co., New York. $2.50.) This volume is designed to enlarge the world of children's pleasures and information by cultivating a taste for the out-of-door world, and by training the eye to exact observation. The scope of the volume includes animal life, the vegetable world, and the mineral world, and deals in detail with insects and insect-hunting, spiders, centipedes, reptiles and reptile-hunting, birds and mammals, seaweeds, mosses, ferns, wild flowers, minerals, and fossils. The pages are thickly strewn with illustrations, about five hundred in number, and there are sixteen colored plates representing flowers, butterflies, ferns, eggs, shells, and other natural objects.



From "The True Story Book." (*Longmans, Green & Co.*)

Miss Blanche Willis Howard has never yet been dull, and it is doubtful if she ever will be, whatever other faults her work may possess. Her story for young folks, *No Heroes* (Houghton, Mifflin & Co., Boston. 75 cents), is extremely vivacious and entertaining. It narrates the story of a boy in a quiet New England village, who has great desires to see the world, and who finally has the opportunity of going to Cuba, but, as he is on the point of sailing, the smallpox breaks out in the little place, and Bob feels it incumbent upon him to give up his trip and devote himself to an irascible old man, Jerry. Young readers will be relieved to find at the end of the story that the trip is not lost, after all, and that Bob's self-sacrifice is mitigated by a great deal of humor and fun.

Robin's Recruit, by Miss A. G. Plympton, is as pretty a story about a little boy as has been printed since "Little Lord Fauntleroy," which, in a remote way, it somehow suggests. But Robin is surely the more natural boy of the two. We are sorry that the ending is so sad. (Roberts Brothers, Boston. $1.)

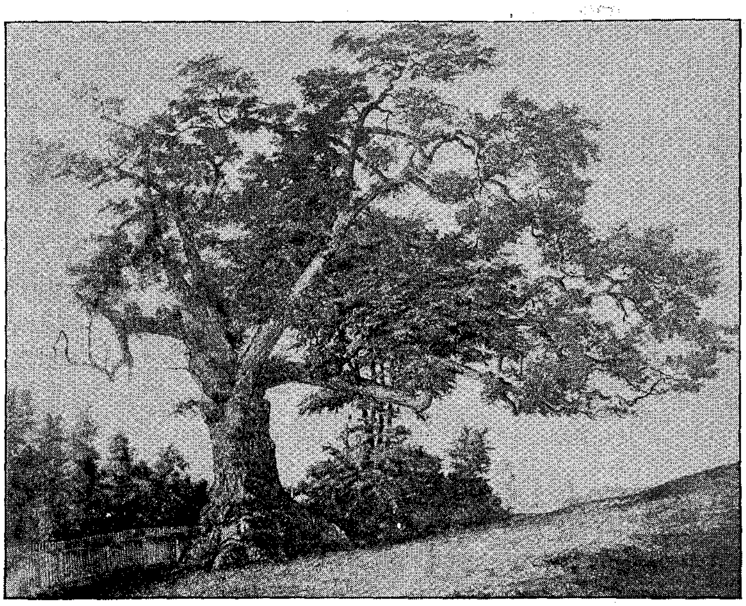
Estes & Lauriat, of Boston, publish *Jenny Wren's Boarding-House*, by James Otis, who needs no introduction to our readers. This is a story of newsboy life in which co-operation has practical illustration. Like all Mr. Otis's newsboy stories, the heroes have the graces, the virtues, and the weaknesses of the class from which they are taken. The same firm publishes *Six Boys*, an exciting boys' story by Elizabeth W. Champney, well written and healthy in sentiment.

Girls' Books

It is a long time since Susan Coolidge began to write books for girls, and we trust it will be a long time before she ceases to write them, for her style shows no signs of wear, and her spirit is as fresh as when she first began to entertain and teach through the medium of fiction. Her latest story, *The Barberry Bush* (Roberts Brothers, Boston), like all its predecessors, is genial in spirit, happy in temper, well written, and thoroughly wholesome. ($1.25.)

Mrs. Molesworth's stories belong in the front rank of literature for children. She has, as Mr. Swinburne pointed out years ago, a genuine literary element, and many of her stories have taken their place with books of the best class because of their felicity of style no less than their purity of sentiment and charm of narrative. *Mary* is not an unworthy successor of the long list of volumes which has preceded it. It is addressed to younger girls, but it has an interest which will not escape even grown readers. The illustrations by Leslie Brooke are not of the stereotyped order, but display imaginative invention, and add materially to the charm and interest of the volume. (Macmillan & Co., New York. $1.)

It was in every way fitting that the *Comic Tragedies* written by "Jo" and "Meg," and acted long ago by the "Little Women," should be published precisely as they were once represented on the historical stage at Concord in those days which Miss Alcott called the happiest of her life. The plays themselves are delightfully and tragically absurd. No more lofty writing or high and mighty personages have ever been seen upon any dramatic platform than the Biancas and Ianthes, the witches, bandits and villains, and lovelorn ladies who figure in these "Comic Tragedies." Everything is keyed to the heroic pitch. The language is impassioned to the last degree, and the sentences seem fairly to burst in the endeavor to express more than language can utter in the way of moral indignation, passionate reproach, and unavailing sorrow. Lovers of the "Little Women"—and they include all the girls, most of the boys, and many of the grown people in this country—will rejoice to have these original documents of their childhood presented in this lasting form. (Roberts Brothers, Boston. $1.50.)



From "Historical Tales." (*J. B. Lippincott Company.*)

Bertha's Summer Boarders, by Linnie S. Harris, is the story of a struggle with poverty, and overcoming its evils by using the means at hand. (Congregational Publishing House, Boston. $1.25.) *A Liberal Education*, by Mrs. George Martin, is a story of a girl and her lover who have the usual experience of misunderstanding, with the usual happy dénouement. The book is attractively bound and has rough edges. (Frederick Warne & Co., New York. 75 cts.)

The Little Queen of Hearts, by Ruth Ogden, tells about a little girl whose sweet nature and integrity of purpose win their way to the hearts of all about her. The story includes the voyage of the Little Queen of Hearts to England, and a visit of several months in Windsor, where, among the many pleasant happenings, was a visit to the Castle, where she met the Queen. The book is beautifully printed and illustrated. (Frederick A. Stokes Company, New York. $2.)

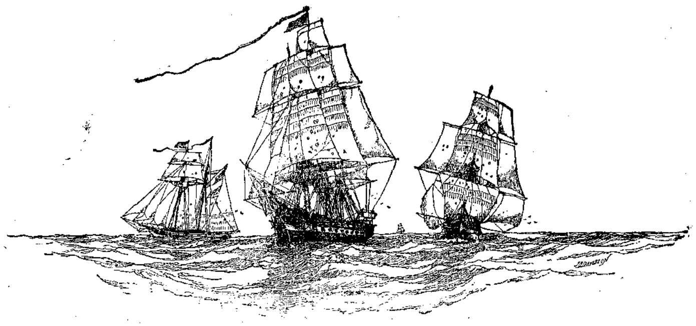
From "Polly Oliver's Problem." (*Houghton, Mifflin & Co.*)

The Story of Aunt Patience, told in verse by Mary D. Brine, is a tender love-story of a village maiden and her sailor lover. The illustrations are by F. C. Gordon. (G. P. Putnam's Sons, New York. $2.50.)

When a heroine has been the familiar friend of hosts of girls for more than a generation, an announcement that a new phase of her history is made the reason for another volume will be sufficient. *Elsie at Ion*, by Martha Finley, is one of the books of the season. (Dodd, Mead & Co., New York. $1.25.) We should hardly feel that it was Christmas if "Witch Winnie" did not appear to mark the season of Christmas books. She appears this year in *Witch Winnie in Paris*, by the same publishers ($1.50). Mrs. Elizabeth W. Champney, the author, has imbued "Witch Winnie" with the vitality of "Elsie," whose history has interested a generation of nurseries.

Children's Books

There is no greater mistake than to suppose that it is not worth while to give young children books printed, illustrated, and bound in good taste. More often than is supposed, children appreciate these qualities in a book, and even if they do not, the educative qualities of a well-chosen gift are great. These reflections have been suggested by examining a very beautiful edition of some of Hans Christian Andersen's stories, published by G. P. Putnam's Sons, of this city, under the title of *The Little Mermaid, and Other Stories*. The volume is a large quarto, the paper is of notably good quality, the type and size of page unexceptionable, and the illustrations generally (though not always) fit and well executed. We cordially commend the book to parents, knowing that the children of many generations to come will feel the delicate grace and refined charm of Hans Andersen's stories, as children have done so widely in the past. ($3.)



From "Paul Jones." (*D. Appleton & Co.*)

Several years ago Mr. Joseph Jacobs edited a very interesting collection of English fairy tales. The success of the first book has led him to prepare a second series, which is issued under the title of *More English Fairy Tales*, and which bears the American imprint of Messrs. G. P. Putnam's Sons, New York. The second series is selected and arranged along the lines marked out by the first series, and is not confined exclusively to English stories. On the contrary, Mr. Jacobs tells us that he has taken one story from the United States and some from the Lowland Scotch. It is, however, rather as stories in their more artistic form than as folk-lore productions that Mr. Jacobs has treated his material, although the notes at the end of the volume must be regarded as intended for students rather than for young readers. The volume is extremely well made, with a number of full-page illustrations, strong in line and fresh in imagination, from the hand of Mr. John D. Batten. ($1.75.)

The familiar *Tales from Shakespeare*, by Charles and Mary Lamb, are reproduced this year in four small volumes, with illustrations, by the J. B. Lippincott Company, Philadelphia. A special feature of this edition is a continuation of the Shakespearean narratives by Mr. Harrison S. Morris. Mr. Morris's work is not indicated in any way in the volumes, which is certainly a mistake, although very few readers, especially of older growth, will

From "The History of a Bearskin." (*Dodd, Mead & Co.*)

fail to notice the difference in style. The illustrations are interesting. ($4.) A very dainty copy of the same book comes this year from the press of Thomas Y. Crowell & Co., of this city, which is well printed and well illustrated, and contains an introduction by that foremost of Lamb's scholars and editors, the Rev. Alfred Ainger. ($1.) The same publishers send us a dainty edition of that famous little book, *Alice's Adventures in Wonderland*, with a colored frontispiece and the illustrations which are already familiar to a large and captivated audience of readers. ($1.25.)

One of the most useful books of the season for old readers as well as for younger is the *World's Fair Book for Boys and Girls*, being the Adventures of Harry and Philip and their Tutor, Mr. Douglas, in Chicago and at the World's Fair. Mr. Tudor Jenks brought to the task of presenting a fairly complete picture of the World's Fair a keen eye and a vivacious style. The adventures of Harry and Philip are told with a great deal of humor and brightness. The story never flags, and the information, of which there is a great amount, is very skillfully conveyed. No more graphic picture of the life of the great Fair has been drawn than that which Mr. Jenks presents in this volume. Every interest, every building, and every aspect of the White City are represented here. The boy or girl or the grown person who reads this book practically visits the Fair and sees it with trained eyes. The book is profusely illustrated with snap-shots by Philip, and with illustrations by many well-known artists. In fact, the illustrations themselves constitute an interesting and unique volume. (The Century Company, New York. $1.50.)

Chinese Nights' Entertainments ($1.75) is one of the most interesting and attractive children's books of the year. The forty stories are really folk-lore stories, told in the hearing of Miss Adele M. Fielde, and have never been printed before; they have been handed down from father to son, and told to Miss Fielde, or in her hearing, during her journeys through Kwangtung Province, in southern China. Each story is told by a teacher or one of the pupils in a Chinese school, and the comments of the hearers are full of wisdom, wit, and humor. The illustrations are by a native artist. Text and illustrations make the book a most desirable Christmas gift. *The Light Princess* ($1.75), by George Macdonald, is a fairy story running through three hundred pages. It is a delight to read a book designed for young readers that is not didactic, simply a book to make the little readers forget time, distance, and self. Mothers have reason to be grateful to the men and women whose stories are entertaining, healthy in sentiment, and worthy of being termed literature. Both of these books are published by G. P. Putnam's Sons, New York, and, typographically, equal the best work done by this house.

"Ouida's" *A Dog of Flanders, and Other Stories*, including "A Provence Rose," "A Leaf in the Storm," and "A Branch of Lilac," are published in small quarto, with illustrations by Edmund H. Garrett, by the J. B. Lippincott Company. These stories, especially that which gives the book its title, are among the most attractive by a writer whose work is often vulgar, but who has unquestioned gifts both of imagination and of picturesque description. "A Dog of Flanders" is, in its way, one of the most charming stories of recent years. ($1.50.)

An old-fashioned book of the kind that does not lose its charm is the *Favorite Book of Nursery Tales* (T. Nelson & Sons, New York. $1.50), in which are to be found our old friends Bluebeard, Beauty and the Beast, Babes in the Wood, Jack the Giant-Killer, and other stories equally familiar, illustrated by seventy-two full-page colored pictures, the text printed from a very large, clear type, and the volume substantially and attractively made.

Favorite Pets, with new pictures and verse by E. S. Tucker (F. A. Stokes Company, New York. $1.25), is one of those small quartos with colored pictures and smoothly running verses for which the demand seems never to be exhausted. The semi-humorous treatment of children and animals which is characteristic of most of these books gives them an interest even for older readers, while the artistic qualities which the best of them possess give them an educational value for children.

Grannie's Wonderful Chair and its Tales of Fairy Times, by Frances Browne (E. P. Dutton & Co., New York. $2), is a collection of old-fashioned fairy tales, with new-fashioned color work in the matter of illustrations. The book is exceedingly pretty, and some of the color-printing is of the most admirable kind, while the pictures themselves have a decidedly taking quality, Maria Seymour Lucas furnishing the illustrations.

The Brownies at Home needs no introduction to the children of America. Mr. Palmer Cox has proved himself a magician whose pen and pencil have chased away frowns on rainy days, and scowls on days when Young America and his sister have not found life a pathway of roses. Mr. Cox has won deservedly the gratitude of the parents, as well as the love of the children, by his tales of the Brownies, whose antics and mishaps make them very real. (The Century Company, New York. $1.50.)

It is with real pleasure that one takes up *The Chronicles of Faeryland*, by Fergus Hume, and sings with the author:

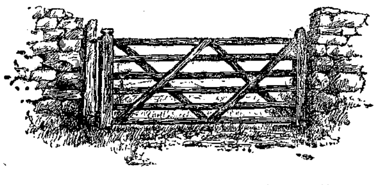
Then, children, leave your books and toys,
  And come to this enchanted strand;
I tell for happy girls and boys
  These chronicles of Faeryland.

Hard lessons, little troubles, and great disappointments are made invisible while this book is being read. *Twenty Little Maidens*, by Amy E. Blanchard, illustrated by Ida Waugh, is a collection of short stories for very little girls. The stories are short, bright, and full of movement. (J. B. Lippincott Company, Philadelphia. $1.50 each.)

Two of a Kind, by Mary Lee Etheridge, is a short, simple story of two little brothers, whose pranks lead to natural punishment. (De Wolfe, Fiske & Co., Boston. $1.) *The Musical Journey of Dorothy and Delia*, by Bradley Gilman, is a fascinating journey, with La as a guide, into Music-Land. It will surely lighten the practice-hour of the many little readers whom it so richly deserves. (T. Y. Crowell & Co., New York. $1.25.)

Melody is the life of a child with a musical genius, by Laura B. Richards. It is a touching and simple story of a little blind girl whose beautiful voice gave her her name, Melody. *Chatterbox* for 1893 finds its usual place among the children's Christmas books. (Estes & Lauriat, Boston.)

T. Y. Crowell & Co., of New York, publish two very attractive books for young children, *The Peep of Day* ($1.25) and *The Adventures of a Brownie.* "The Peep of Day" is a series of talks on spiritual subjects, and Biblical, for very young readers. The story of the life of Christ is told in a synopsis of the different chapters of the Gospels that gives the incidents connectedly. The book is beautifully printed, with broad decorated margins in conventional designs. "The Adventures of a Brownie" is by the author of "John Halifax, Gentleman." A book by this writer needs no introduction. The book is purely imaginative, and, like many of the season, makes the lover of children rejoice that we are beginning again to cultivate the imagination of children.



From "On Sunny Shores."
(*C. L. Webster & Co.*)

The Home

A New Burden

The women who, twenty-five years ago, had the courage to have views, and the temerity to declare them from a public platform, were far more heroic than the younger generation of women realize.

The pen of the day was not friendly to the novice in this untried field. The man who held the women speakers up to the greatest ridicule was thought the one who did his fellow-man the greatest good: these unsexed individuals must be taught to keep within their own fields. But the woman who has a mission, or thinks she has, possesses both faith and courage, and, after a time, the spirit of justice in the daily press treated the woman speaker as kindly as it did her brother.

Alas for the woman of to-day! a greater terror hangs over her if she dares to appear on a public platform. It is not the pen of the reporter she needs to fear, but the pencil of the reportorial artist. A portrait, bearing her name, is almost sure to appear in the columns of some one or more of the great dailies. Her best friends would hardly know her. She may be identified by some detail of dress or ornament, but the portrait might, for any resemblance, bear the name of any other woman.

What possible interest these caricatures can have to the outside public is a mystery.

As an instance of how reliable these so-called portraits are, the following example may be given.

A great Western paper published in the same issue the portrait of a celebrated pulpit orator and a pugilist, with the name of the pugilist under the portrait of the orator, while the orator's name graced the portrait of the pugilist.

If the editor had had a composite photograph of the two men made, and labeled it "the man of the future," the young men who saw it would have had an ideal presented to them. As it was, they saw a pugilist who had not the slightest chance of winning, and a clergyman who had obscured his soul.

It is a pity that this new and unnecessary burden is laid upon the women who are trying to reduce society's problems to the simplest terms. Sex-consciousness is rapidly dying out among the world's workers. It is the work and not the workers in which the intelligent world is interested.

The present fad of illustrating in journalism is, like all fads, transitory. The day is not far distant when what a woman says on a public platform will fill the space in the columns of the newspapers, and not a caricature of her face.

Faith in her cause, and earnestness of purpose, will enable her to endure, if not to smile at, the present annoyance.

Easily Accomplished

There appeared in these columns a short time ago an article entitled "A Pressing Condition." The article urged that because of the financial stress that prevailed through the country, and the number of wage-earners thrown out of work in consequence, the organizations that endeavored to furnish work to the unemployed should be patronized. The response to that article is among the many proofs constantly forced upon our attention of the willingness, yes, even the anxiety, of men and women to help those who need their help, and their great anxiety to govern their efforts by intelligence. Within one week after the appearance of that article, not less than a half-dozen letters were received asking for the addresses of the organization that furnished work to the unemployed. Many requests were sent for the addresses, but in many cases the requests did not give the writers' addresses, and for that reason have remained unanswered.

A business man suggests that these organizations should send out agents to solicit patronage. This suggestion is worth considering.

In all large cities there is a Charities Directory which contains the addresses of all the organizations of this character. One of the most puzzling and difficult problems to meet is this very one of bringing the self-supporting men and women thrown suddenly out of work, and the men and women who would be glad to buy the labor they are anxious to sell, together. It is pathetic to those who are forced to see, so to speak, the outstretched hands of those who ask and those who want to give, blindly reaching toward each other, but so rarely touching. The world does not stand as two divisions arrayed against each other; it is a link of circles, not always connected, but growing nearer together as the circles enlarge. It would be impossible to publish the addresses of all the organizations that endeavor to meet the needs of the poor by furnishing them work. They are not hard to find, for they exist in every large city and town. Any man or woman who believes that buying labor is one of the best ways of helping the poor will purchase the special labor he wishes to employ where it can be bought. He will seek until he has found the market.

The Ministry of a Wife

By A. F. H. Abbott

A woman's first duty is not to her husband. Her duty to him is among her first obligations, but when she becomes a wife she does not cease to owe her allegiance to God, nor abandon the obligations she is under to herself. Life is mysterious and complicated, and language is entirely inadequate to express its intricate relations. It is difficult to say anything about the duty a wife owes to herself without seeming to make selfishness a virtue; but there is a self-abnegation which is only a magnified selfishness, and there is a regard for one's own character which is not only consistent with the supremest love, but absolutely essential to it. The boy who leaves his father to work alone upon the farm, and fits himself by college training to return and take all care and anxiety upon himself, has been serving himself for the sake of higher service to others. The girl who goes to school day after day, knowing that her hands might lighten her mother's heavy task, but keeping all the while at her purpose of higher self-development, will be a staff and a blessing when her mother needs her most, because she has apparently, not really, been self-seeking. Present attention and service are not always the test of devotion. In a certain sense, a woman must be true to herself before she can be true to her husband. Poor Nancy was not the wife of Bill Sikes, but many a wife has ministered to a wicked husband's demands with the same abject affection, and the principle which is at the root of such flagrant unrighteousness is also at the root of many acts which are accounted charming characteristics of a devoted wife.

How beautiful are the pictures of the young wife running to the door to meet her home-coming lord, and conducting him to his throne beside the fire, where his well-warmed slippers are waiting! I would not wish to lessen the number of these exquisite expressions of love, and I wish we might place beside them more portraits of the husband bringing favorite flowers home to the wife. It has lately been repeated to me, as a wonderful instance of a husband's devotion, that he came down three flights of stairs that he might there meet his tired wife, who, for the time, was compelled to be the bread-winner, and lend his strong arm to help her up to their apartments. Beautiful instance—yes! but why should it be deemed wonderful?

Many a young wife finds her delight in giving to her husband the numerous attentions which seem to her the best expression of her thoughtful love. The furniture is arranged as he fancies, his chair is placed in the best corner of the room, the shaded lamp where it will illuminate his paper without dazzling his eyes, the fire is laid as he likes it, the table spread to charm his appetite and suit his taste. She finds joys in being his devoted slave, and is satisfied to receive in return the grateful caress; but what is this she is doing? Is she a true help-meet for him? Is she in this way contributing to the nobility of his character? I believe not. The true wife will, for her husband's sake as well as for her own, long to be more than a slave—a companion; and she will do whatever she can for him and for herself that they may constantly, hand in hand, mind with mind, and heart to heart, advance in everything worthy of the children of the Divine.

Many a man has been spoiled, has grown selfish, sensuous, arrogant, and tyrannical, because his wife, from the first days of their honeymoon, has failed to know her highest privilege and joy; content with pleasing him, she has failed to satisfy. Women will give up their own wishes, will sacrifice intellectual and spiritual companionship, and give themselves up to a worse than idle dalliance, only to find that after a few years it has ceased to gratify the man, who in the stress of business life has had his mind strengthened and is thus prepared to enjoy a companionship which his wife has not been preparing herself to give him. All the traditions of life, and all his inheritance, are in favor of a man's intellectual improvement. The friction and competition of trade and manufacture train him to be observant, to see into the future, to plan for the unknown. Quick action requires quick thought. He meets men of all sorts, and learns to meet them on their own ground, receiving from them new thoughts, new ideas, new inspirations. He may have failed to learn geography in school, but he must learn it in life. He knows the characteristics of other nations, and the principal products of foreign lands. He collates and compares facts, and is thereby trained in judgment. His wife will lose her happiness and his love unless she keep her place at his side. Fifteen minutes a day spent in reading good literature, in studying questions of public interest, will minister to her husband in the best way. Through her he may keep in touch with the work of the Church, for by the women much of that must be done; while through him she may keep in touch with public life. Her hospitality may bring to him the kind of society which he does not have during the day, and may enable him to bring to the home for her enjoyment the vigorous men who are conquering in the great struggle of active life, while together they may give cheer to the fainting and the discouraged.

By her gracious manner and her intelligent appreciation of gifted and accomplished men and women she may attract them to her home, and give to her husband and children the advantage of association with inspiring minds. This, one may say, a woman ought to do, and not to leave the other undone. And so far as she can do both she ought; but when her limitations require a choice, it should be for the best.

A selfish woman, careless of her husband's wants as well as his wishes, demanding attention, is not to be spoken of as a true wife. She is not a true woman. She will sink herself and drag her husband down. But there is a long distance between her and the woman who neglects her own highest interests, her children's deepest needs, to pay her devotion to the little idol which she herself sets in front of her husband, and which must in time diminish his worth; and, though the man may wish for it, the slipper-getting, coddling wife is not the best for him.

I have seen a loving wife so treating her husband, taking a valet's place, relieving him of care of his personal appearance, as if he were an infant and not able to care for himself, that her own strong mind has lost its grasp of great thoughts, and her husband has become her dependent ward, not bringing to her the leadership which it was her right to look for, and life has lost for both of them its greatest happiness and its greatest opportunities.

Were I writing of the ministry of a husband, I should say much the same things. It is a man's duty to make his own arm strong, and to lend his wife the strengthened hand, that together they may climb toward their noblest possibilities. Their courtesies one to another should be for the smoothing of their way upward. Their love should be clear-eyed, seeing the path in advance, and guiding the feet away from the pitfalls and over the obstacles.

Marriage is not like the string which ties the dog to the blind man. Marriage joins two who are henceforth to be one in purpose, sharing everything—joy, sorrow, work, anxiety, reward—shoulder to shoulder, each bringing the peculiar strength, wisdom, courage, belonging to each—one as ready as the other to cheer with assurances of affection, one as true as the other in time of trial. As well might a wife estimate her husband's worth by his agility in picking up her glove or his watchfulness to rise when she enters the room, as a husband value his wife according to the amount of attention she pays to his whims or even his greatest physical comfort. I like the old-fashioned word consort—the lot, or part, together. More than companion, the sharer of bread, the wife is the participator of her husband's life, and blessed is she who is an inspiration to make that life the best.

For the School-Girls

The interest of the school-girls of the country in Cherry Vale was never more clearly manifested than it has been this fall. Since the beginning of the school year at least twelve schools have written to know how the pupils interested could help to make Cherry Vale more attractive this year. The answer will have to be given from another standpoint.

Every school-girl has heard at home and abroad of the financial depression from which the country is suffering, even if she has not felt it practically in the curtailment of allowance, in economy in dress, in limitations in pleasures; very few school-girls have escaped feeling the pressure of the present financial strain. This being the case, it will be quite natural for the school-girls to feel that they must economize in their charities.

It would be nothing short of a catastrophe for the Working-Girls' Vacation Society to find itself unable to keep Cherry Vale open from the earliest to the latest possible date next year. It is a misfortune not to have the house open this winter, but money enough was not on hand to keep the house open, even if it had been fully equipped for winter occupancy. The school-girls of the country should use their energies this year to increase the Vacation Fund. This last year the applications of over three hundred working-girls, sick girls, for a vacation were refused, because there was no money in the treasury of the Vacation Society to meet the expenses of their vacation. The Outlook Vacation Fund was over eight hundred dollars less than in the preceding year.

The coming summer will witness greater demands upon the resources of the Working-Girls' Vacation Society than ever. The winter before us is to be one of unusual struggle for the self-supporting poor. Girls whose work never grows slack until after the holidays are working on half and three-quarter time. Some occupations have not even begun operations this season. It is impossible to pass a factory where women are employed, and not see girls with worried, anxious faces passing in and out. The other morning two girls, not fifteen years of age, came out of a factory. It was evident from the expression of their faces that they had applied for work and been refused.

"Good-morning!" said the lady who saw them.

They seemed surprised at being addressed, but one responded pleasantly.

"Were you able to get work there?" was asked.

"No'm. They say they are not taking on hands now."

"Where have you been working?"

"In a laundry in —— Avenue."

Then she went on hurriedly: "I've got to get work. My father is out of work, and my mother has two little babies, twins, just born, and she can't work, and the rest is too little. I must get work." It was pitiful beyond expression to see that girl, hardly more than a child, with a face full of anxious lines, struggling with the question of not self-support merely, but the support of a family.

This girl may be accepted as the type of hundreds of working-girls in our large cities, if not thousands. At a Working-Girls' Club the other evening, out of twenty girls, sixteen were out of work. One had not worked since May 15; two sisters had not worked since June 1. In at least four cases no member of the family was working.

In these days we hear a great deal about the disastrous effects of overworking. The poor know one condition worse, and that is, no work. The self-respecting poor family is positively happy when every wage-earner in it is working overtime. They all show the effects of this hard work, but it is not the depressing, agonized look that settles in their faces during the period when there is no work. After such a winter as hundreds of girls must live through, Cherry Vale is a very harbor of rest, and makes the text, "The kingdom of heaven is within you," very real. For two short weeks every girl lives in an atmosphere of beauty, quiet, good-fellowship, with no thought of the morrow, except the far-off to-morrow when she must say "good-by." Last year over three hundred girls were refused a vacation because there was no money to help them—sick girls bearing a doctor's certificate that they needed a vacation. That three hundred represented girls broken down by bad air and overwork. Next summer that army of incapacitated will be more than doubled, but the cause will be worry because there was no work, and lack of nutrition because there was no money to buy nourishing food.

Shall this army of young girls be turned away because there is no money to give them a vacation?

The school-girls who have made Cherry Vale what it is must answer that question. Buying furniture to make a pretty room for a working-girl is noble, but giving a working-girl new blood, new life, is nobler. Let every school, every pupil who feels the bond of sisterhood, increase the Vacation Fund this year, that Cherry Vale may open its hospitable doors in May, and keep them open as long as there is a girl who needs the shelter of its roof.

Learning a New Language

Learning a new language with a thoroughly trained teacher is not easy for most of us, but learning a new language, so new a language as to be considered by many merely the imaginative fancy of one man, must be very difficult. Professor Garner believes that monkeys speak a language. He came to this conclusion after studying monkeys, free and captive and living under all conditions. He believed he had learned their word for food, for bread, for water, and for special kinds of foods, and then he wrote about this language he had discovered. Last year he went to Africa to study the free monkeys there, and he has returned to England positive that monkeys have a language that can be learned by man. He has brought back with him two Kulu Kamba chimpanzees, with whom he is able to talk. Professor Garner had a cage built which he carried two hundred and fifty miles inland. He lived in this cage one hundred and one days. He would lock himself in this cage and then wait for the monkeys to come. After their appearance he would try to communicate with them, by making the sounds he had learned from other species. He believes he has succeeded. Professor Garner took with him a phonograph which recorded the sounds made by the monkeys.

* * *

The truth, the hope, of any time must be sought in the minorities. Michael Angelo was the conscience of Italy. We grow free with his name, and find it ornamental now, but in his own day his friends were few.—*Emerson.*

Outwitted

A Tale of Canoe Life on the Susquehanna

By William Murray Graydon

When the Fairview Canoe Club proposed to cruise down the Susquehanna, from Towanda to our home—a distance of nearly two hundred and fifty miles—Jack Forster rather damped our spirits by backing out. Laziness was at the bottom of it, as Jack very candidly confessed.

"If you make a camping trip," he said, "I'll go with you, but I don't see the sport in paddling all day under a broiling sun. It's more in my line to lie under a tree, with a fishing-rod and a lunch-basket."

Jack's ideas about canoeing were evidently a little vague, but we didn't waste much time in trying to undeceive him. We were tired of camping trips, and the short cruise we had made the previous summer only whetted our appetites for a longer paddle.

So the rest of us went without Jack, though it cut the party down to three. Bob Lucas and I were seventeen years old, and Dory Short was six months younger. We were all good swimmers, and had been used to living out-of-doors most of our lives. Bob had the reputation of being a prudent lad, and under his leadership our parents felt that we would be reasonably safe.

We chose the latter half of August for our cruise, so that we could obtain corn, melons, and fruit along the way; also because the nights then are usually cool. It is no fun to sleep in a stuffy, hot tent.

We transported ourselves and our luggage to Towanda by rail, and I think half the population of Bradford County must have been on the bank to see us begin our long paddle. Dory said the people took us for lunatics, but Bob declared that they regarded us in much the same way as though we were Stanley and his party going to Africa to rescue Emin Pasha. I agreed with Bob, and Dory's insulting suggestion was voted down.

That cruise proved to be memorable in more ways than one. Our outfit included everything that practical canoeists could wish. There was nothing fancy about it, of course, for Bob was heartily down on what he called "parlor-car canoeing." We had a small A tent, with light jointed poles that could be taken apart for carriage. Our coffee, sugar, oatmeal, flour, and other groceries were packed in water-tight glass jars, and we had oiled canvas bags for our extra clothes and blankets. Our dishes were of tin, and the supply was as limited as possible. No fault could have been found with our canvas canoes. Though they were of home construction, they were strong, light, and easy-running.

But I did not intend this to be a treatise on canoeing, though the suggestions given are worthy of consideration; and therefore I will come straight to the story, which begins, let us say, on a clear August evening, twelve days out from Towanda—as a mariner's log-book would express it. We had already experienced a few adventures, ludicrous and otherwise, but we did not dream of anything so serious as that which befell us a little later. We had just passed the quaint little town of Shickshinny, and a mile below us was a high wooded island, where we intended to camp for the night. We were in rarely good spirits at the near prospect of supper, for we had bought from a farmer that afternoon a luscious watermelon, a dozen ears of corn, a dressed chicken, some pies, and a loaf of bread. It was a feast fit for a king, and I know we were all hungrier than any king ever was.

But as we neared the island a low ominous roar greeted our ears, and we saw the outlines of a fish-basket rising before us. A fish-basket, let me explain, is an unlawful contrivance, and is constructed in this way: Two walls of stone, rising slightly above the surface of the water, are built obliquely down stream, commencing on opposite shores of the river, until they come within two or three feet of each other in mid-channel. The fish are driven into the broad mouth from above, and caught in a net when they try to escape through the funnel-like aperture. Fish-baskets abound along the Susquehanna, although the war dens of the different counties are constantly busied in tearing them out.

In the present instance we were mainly worried for fear the aperture should not prove wide enough to admit the passage of our canoes. We had been caught in similar traps before, and had been compelled to make a portage over the stones. The swift current whirled us on, and as we drew near the exit, Bob, who was in advance, sang out cheerily: "It's all right, fellows. I can go through easily, and my canoe is the largest."

Just at that instant we made the simultaneous discovery that a net was drawn across the mouth of the passage. It was tied to stakes that had been driven in among the stones at each side, and its hoops just came to the top of the water.

It was too late to turn back. We heard a ripping noise, and then Bob was safely through. As Dory and I shot between the stones, we saw the net rolling over and over with the current. The hoops were badly crushed, and through a hole in the meshing half a dozen big fish were escaping one by one.

"Somebody will be awfully mad," exclaimed Bob, turning in his canoe to look back.

"Serve him right," cried Dory. "He had no business to break the law."

We anxiously scanned the river for the proprietor of the fish-basket, and, seeing no cause for alarm, we paddled on our course and landed at the head of the island. Here was an ideal camping-place. A pebbly beach sloped upward to a ragged-edged bank three or four feet high, on top of which was a grassy spot shaded by big trees and encircled by blackberry-bushes.

In almost less time than it takes to tell, the canoes were stretched on the beach, bottom up, the tent was pitched under the trees, and a cheery camp-fire was blazing behind it. The preparation of supper proved a rather arduous task. The chicken, it must be confessed, had evidently seen more than one spring, and its dismembered limbs required a vast amount of boiling to make them palatable. Darkness fell upon us ere the feast was ready, and then lack of fuel delayed us still further. Dory went down the island in search of some, and during his absence we heard a boat pass up the river not far from shore. The occupants were laughing and talking boisterously.

Presently Dory returned with an armful of wood and a very unwelcome piece of news. He had discovered a camp on the lower point of the island. No one was there at the time, but he had seen the embers of a recent fire and a rude lean-to of boughs built against the side of a rock.

We naturally concluded that the campers were in the boat which had gone up the river. Dory and I were a little uneasy, but Bob took a sensible view of the matter, and declared that as long as we behaved ourselves we need not be afraid of getting in trouble. In this case Bob's judgment was at fault. I don't suppose it occurred to him that the campers might come from the rough mining neighborhood up the river.

However, we went on with the supper preparations, and just as the tempting food was placed on the strip of canvas which served as a table-cloth, a startling thing occurred. The boat must have come down stream again without our knowledge, for we suddenly heard it grate on the pebbles a few yards down the left shore of the island. Footsteps and low voices followed, and then the bushes behind the tent rustled violently.

I upset a cup of coffee in my trepidation, and Dory let his tin plate fall with a clatter. Bob sprang hastily to his feet, and fixed his eyes expectantly on the bushes. They parted immediately, and a rough-looking fellow, a year or so older than ourselves, stepped out. He wore a red flannel shirt, and the light of our lantern showed traces of coal-dust on his face. We could see three others behind him.

"You uns broke our net, an' now you'll have to pay for it," he began abruptly. "Hand over your money and grub, an' we'll call it square."

"We did not break your net on purpose," replied Bob, firmly; "but it had no right to be there."

"Neither had the fish-dam," put in Dory, who was always a little too outspoken. "It's against the law."

The young ruffian laughed derisively, and so did his companions. "What do we care for the law?" he growled. "Stir yourselves, now, and fork over."

Bob was striving hard to master his indignation. "We'll give you a good supper, if that will satisfy you," he said, quietly.

The fellow laughed, and, throwing himself on the grass, he seized a knife, and coolly ripped our watermelon in two. Then, seeing a German-silver reel which Dory had dropped, he picked it up, and put it in his pocket.

"Give me that," demanded Dory.

"You won't get it," was the impudent reply. "We'll take everything you uns have, if you don't fork over that money. Ain't that so, fellars?"

"Yes, of course we will," chimed in the others, coming forward.

Emboldened by the example of their leader, they dropped down on the grass, and began to help themselves freely to our supper.

Dory and I stood aloof, waiting anxiously to see what Bob would do. We had implicit confidence in our companion's ability to defend his rights and ours. Bob proved worthy of our trust. With a flushed and angry face, he turned and darted into the tent. He was out again instantly, and in his hand was a gun. It was an old-fashioned muzzle-loader, and had been brought along merely for appearances. We had not an ounce of powder or shot in our possession.

But the intruders, not knowing of our defenseless condition, quailed at sight of the weapon. "Put that shootin'-iron up," growled the leader, sullenly.

"I won't!" cried Bob, turning it straight on him. "Get out of this, right away. We want to avoid quarreling, if possible, and though you don't deserve decent treatment, we are willing to pay you the value of the net."

"I guess you won't," sneered the young rough, as he rose and edged toward the bushes, followed by his companions. "We'll show you city chaps a thing or two before long."

He was about to disappear, when Bob suddenly remembered something.

"Stop! Drop that reel you stole," he commanded, sternly. The order was imperative, and the gun was pointed straight from his shoulder.

The fellow hesitated an instant. Then he jerked the reel from his pocket, and threw it angrily at Bob's feet.

"You've got the upper hand now, but you won't have it long," he snarled. "You uns ain't the only ones as has shootin'-irons. We'll come back after a while, and strip you fellars so clean that your own folks won't know you." Mind that!"

With this parting threat, the unwelcome quartet dived into the bushes, and their heavy tread grew fainter and fainter. Presently we heard them shove the boat off, growling and swearing all the while, and then the dip and creak of the oars died away.

We looked at one another's pale faces in the glow of the lantern. Bob was, outwardly, as cool as a cucumber, but Dory and I were nervous and excited.

"That was a pretty hard crowd," said Bob, reflectively. "I'm afraid they mean mischief."

"Of course they do," exclaimed Dory. "They've gone down to camp now to get their guns, and when they come back they'll do just what they please with us. Why, it will break our trip up. We'll lose everything we have."

I agreed with Dory, and did not hesitate to say so rather forcibly.

Bob felt the burden of the responsibility that rested on his shoulders, and for several moments he was quite perplexed to know what to do. Then his quick wits came to the rescue, and his face brightened as he said eagerly: "I have it, boys! There is only one way out of the scrape, and that is to pack up at once and be off. It's a rather ignominious way of retreating, but, as you yourselves admit, we will lose everything if we stay here. Those fellows are regular roughs from the coal mines, and don't care for law or anything else."

"I don't mind the ignominy, as long as we get safely away," muttered Dory.

"It won't be our fault if we don't," replied Bob, confidently. "Come on, now; we can't afford to lose a minute."

Well, in less time than it takes to tell, our camp looked as though a hurricane had struck it. The tent was pulled bodily off the ground, and, while trying to extricate the stakes, Dory tripped on a guy-rope and rolled over on the watermelon, squashing it almost as flat as a pancake.

"Make haste slowly, you fellows," sang out Bob, who was leisurely gathering up the cooking utensils. But we were too excited to heed the warning, and went recklessly on with the work of devastation. There was really no time to arrange our traps in their usual place and order. The tent, stakes, and poles were thrown into the cockpit of Bob's canoe, which was the more commodious of the three. Dishes, provisions, and blankets were jammed any which way into the hatches. What remained of the supper was wrapped up in the table-cloth, and Dory volunteered to take charge of it.

Five minutes after we began to pack up, the loaded canoes were resting on the water, and nothing remained to mark our camp-ground but the smoldering embers of the fire. As we climbed in and grasped our paddles, Bob delayed the start for an instant, to outline the plan of escape. "We will paddle straight across to the left shore," he said, "and hug it closely as we move down stream. The enemy will no doubt come up the island on foot, but even if they come up in the boat, the night is so dark that they won't be likely to see us pass them. They will know nothing of our escape until they reach the upper point and find it deserted."

"Wouldn't I like to see them at that minute!" exclaimed Dory. "They will be madder than hornets."

"I would rather be a mile away," returned Bob. "Here we go now. Keep in single file, and make as little noise as possible."

Three paddles instantly dipped the water, and our canoes rode gracefully out from the point of the island. We headed in a diagonal course for the left shore, and, having gained it, went swiftly on, feeling more hopeful of success with every paddle-stroke. The dark outline of the island lay parallel with us at a distance of several hundred yards, and at the lower extremity we could see the dim glow of the enemy's camp-fire. There was nothing in the peaceful beauty of the night to indicate that danger was near. A whippoorwill far up the river mingled his plaintive cry with the rippling murmur of the current. Once or twice we ceased paddling to listen, but could detect no sound that would indicate our foes to be moving up stream in their boat.

When we were more than half-way past the island, Dory's canoe collided broadside with a submerged rock. The shock nearly threw him out, and he uttered an involuntary cry of fright as he caught at the combing for support.

"Don't do that again," whispered Bob and I in one breath. "Do you want those fellows to know where we are?"

But the warning came too late; a shout floated suddenly over the water from the island, and then we heard footsteps tearing rapidly along the pebbly beach. It was not hard to guess what this meant. Our foes had been stealing up the shore to attack us, and now Dory's incautious cry had apprised them of our whereabouts. They were doubtless hurrying back to get their boat.

"This is hard luck, but it can't be helped now," exclaimed Bob, vexatiously. "We must beat these fellows in a race, and I think we can do it. Paddle your best now, and head straight down the river."

Dory's canoe was free of the rock by this time, and proved to be uninjured. Away we went, bending desperately at the paddles, and as we shot by the lower point of the island the glow of the camp-fire showed the place to be deserted. A moment later, however, our foes came in sight, running down the shore, and as we shot a backward glance up stream, we saw three of them spring into their boat and push it off.

"Now is the time to show what we can do," muttered Bob. "Those fellows are in dead earnest."

Dory and I mutely acquiesced with Bob by putting a little more muscle into our strokes. For better security we chose mid-channel, and paddled side by side, tossing up great waves that subsided to a foamy wake behind us.

But in spite of all we could do it soon became evident that the enemy was gaining on us. The dark outline of the boat showed plainly against the bluish hue of the water, and we knew by the creaking and splashing that two pair of oars were driving it on.

None of us will ever forget the mingled excitement and terror of that race. What mattered our aching muscles and the perspiration that drenched us from head to foot, as long as we kept in the lead? The strain lasted for more than half an hour, and at the end of that time the boat, which had been gaining inch by inch, was less than a hundred feet behind us. Our strength was almost spent, and we knew that we must shortly be overhauled. We might have escaped personal injury by taking to the shore, but only at the cost of our canoes and their contents.

All at once we heard the angry roar of rapids not far below us, and as we drew near their head we struck such a shallow depth of water that our paddle-blades scraped bottom with every few strokes.

"Hurrah, boys!" exclaimed Bob. "It looks as though we might escape, after all. There is barely enough water here to float our canoes, and that heavy boat will surely stick. One more spurt, and we'll make the rapids."

Cheered by these words, we increased our speed a little, and the young ruffians behind us, fearing that we would give them the slip, tried to check us by persuasion and threats.

"If you uns don't stop we'll blow you clean out of water," shouted their leader, after we had politely declined an invitation to surrender and be treated like gentlemen.

Just then we heard a crunching noise. The boat had grounded on the bottom. A few more strokes brought us to the rapids, and as we plunged into the swirling waves and spray, a sharp report rang on our ears. The baffled rascals had fired a gun at us, but whether it was loaded or not we never knew. If it was, the contents went wide of the mark.

New perils now caused us to forget the old, for the rapids were the most formidable we had yet encountered, and the darkness made it out of the question to steer our frail crafts clear of obstructions. We plunged on, lurching dizzily from side to side, and blinded with showers of spray. Bob and I passed through in safety, however, but Dory came to grief on a sunken bowlder, and had to wade over the shallows to shore, while his canoe floated down stream, bottom up. Bob went to the rescue and brought it in triumph to land. The contents were intact, but soaked. Dory had fortunately held on to his paddle when he upset.

We crept up the shore a sufficient distance to see that our enemy's boat was still stranded in the shallows. There was little danger of further pursuit, but, nevertheless, we resumed our cruise at once, and did not stop until we were below Berwick, eight or ten miles away. Then we camped on a grass-bar in midstream, and, after eating the remains of our interrupted supper, slept soundly until morning. Nor did we experience during the continuation of our cruise anything so unpleasant as the adventure which befell us on the island below Shickshinny.

A Sunflower Surprise

It seems but a short time ago that we were all startled to hear that wood could be made into paper. It is now done to such an extent that we now have great difficulty in disposing of our rags, and the ragman with his jingling bells is no longer a daily visitor through our streets. But a still more astonishing industry is about to engage men's attention. The humble, and too often the despised, sunflower is to be cultivated, for it has been discovered that it can be made into paper superior to straw-paper. Recently a daily paper in Kansas was printed on paper made of sunflower-stalks. When we drive through the country now we may expect to see great fields of sunflowers, not merely a clump here and there. It may be that this discovery will in time save our forests, for the paper may be improved in quality.

Sunday Afternoon

One with God[1]

By Lyman Abbott

> Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.—John xvii., 20–24.

What is it to be one with God? This prayer that God may dwell in us as God dwelt in Christ, that we may dwell in God as Christ dwelt in God, that we may be one with God as Christ was one with God—what does it mean?

Of course I do not know, because, if I knew, then I should be one with the Father as Christ is one with the Father. Only I can get a little glimpse; having trod this blessed pilgrimage a little way, I can see a few feet before me and point it out to you, that from the vantage-ground already gained we may see together the glory that lies beyond. Let me try, then, this morning to trace the progress of Christian character from the beginning upwards, and see if we can get a little light thrown on this fundamental, this sublime, question, "What is it to be one with the Father?"

The child is born into a state of lawlessness. Not willful, wicked lawlessness, but simple lawlessness. The little babe in the cradle knows nothing about law, has no notion of law, has no notion that there are any laws of body—it is a lawless little creature. And little by little it begins to learn law. If it is brought up in a Christian household, or even in a moral household, it begins to be taught law by the mother from almost the very instant of its birth. It learns natural law—as of heat by burns, and of gravitation by falls—domestic laws, the laws of father and mother; and begins, more or less reluctantly, more or less thoroughly, to conform to those laws. It goes out into society and it learns other laws—laws of the household, laws of the school, laws of the State, laws of society, and it more or less obeys these laws. If the man obeys these laws, we call him moral; if he disobeys these laws, we call him immoral. If he steals, he is an immoral man; if he drinks more than society thinks legitimate to drink, we call him an immoral man. If he transcends the law of the State, or even the unwritten law of the society in which he lives, we call him an immoral man. If he conforms pretty well, not merely to the law that is enacted in legislation, but to the laws of society, the unwritten code, we call him a moral man. If he steals against the law, he is immoral; if he contrives some lawful way to get away the property of a less shrewd and a more unsuspecting neighbor, then we hardly call him immoral. If he tells a great big black lie, we call him immoral; but if she tells a white lie, such as society requires her to tell in order to be courteous, we do not condemn her as immoral.

So there is a certain legal standard of morality, and a certain social standard of morality. And the child who began absolutely lawless, and then learned father-law and mother-law, grows up to learn legislative law and social law, and comes to a certain legislative and social standard of morality. A great many men and women never get any farther on than that. It is not very far. But probably most of us have gotten farther. The laws that are written in legislation, the laws that are in this unwritten code, appeal to us because there is more or less of the sense of righteousness in us, and we have begun to find the law of right and wrong in ourselves, and to live according to a law that is higher than that of father or mother, or State, or society. Such an one will follow his own conscience, because he wishes to be at peace with himself; nay, though society says to him, "Thou shalt tell this white lie," still he says, "I will not tell this white lie; I will be true, because I would rather be at war with society than at war with my own conscience." And if society says to him, "You may take this property from your unsuspecting neighbor if you will do it in this way," he replies: "I would rather go down to poverty than to be at war with myself and my own conscience." Now this man, we say, is a truly moral man; he will suffer any evil rather than do a mean, dishonest thing; he will suffer disrepute rather than do a false thing; he will stand—no matter what it costs him—by the law of his own conscience; he is a truly, a nobly moral man, an heroically moral man.

But he may go farther than this. He may find in this law of conscience a law of God. Perhaps the notion that there is a God who has given the law has been taught him from the cradle by his mother; perhaps it has come through the Sunday-school and the ministry; perhaps he has gained it by an observation of life, by seeing that what is written in his conscience is written in other men's consciences, and he traces back these testimonies of conscience to their origin, and sees that origin in the one God, the Lawgiver, and he says, "I will do what is right, not merely because *father calls on me, or mother requires me, or the* legislature says I must, or society demands it, nor merely because my own conscience demands it, but because it is the law of God." Now, this man is something more than moral; more than a conventionally moral man; more than a socially moral man; more than a conscientious man: he is really endeavoring to do what God requires him to do. He thinks he is a Christian. No! He is a Jew. He has gotten as far toward Christianity as Mount Sinai. That is a very long way measured from the cradle—that is, from lawlessness—and a long way from the merely socially moral man, and quite a long way from the merely conscientiously moral man; but still he is under the law, a law that is external to him. He will not do this thing because his conscience forbids it, and because his God forbids it; but the law still stands without him, and he obeys a law that is against his own inclination. So he lives in a perpetual struggle. He is all the time trying to do the thing that is required of him to do, trying to bind this independent and individual will of his, and make it subordinate to the higher and the divine will.

But he may go on beyond this. He may come to see that all the laws that are written in society and in legislation and in conscience and on the flaming tablets of Mount Sinai, so far as they are truly and legitimately divine, are reflections and applications and manifestations of the one law of love; he may see that the one great Lawgiver is love, and he may desire to do the will of the great Lawgiver. He may no longer merely obey the law; he may wish to conform to the law. He may no longer submit to the law; he may long to have that law wrought into his life, so that his shall be the divine life, and his conduct the natural expression of it. One bride comes to the minister and says, "Do not ask me to say 'Obey;' I do not wish to be a servant of my husband; I am his equal." Another bride comes and says, "Ask me to say 'Obey;' I do not wish to be a servant of my husband, but I have such a reverence for him, I have such a love for him, and so look up to him, that I want to wish the things he wishes, I want to learn the things he learns, I want to walk the way he walks, I want to live the life he lives, I want to have all my life run in the channel of his noble and masterful life." A child says, "I will obey my mother because she is my mother and it is right." Another child says, "I have such a reverence for that mother of mine, she so stands as my ideal, she so stands as my thought of what life is and ought to be, that it is the one longing of my heart to live like her, to think of things as she thinks of them, to will for myself what she wills for me, to do for myself what she does for me, to expect for myself what she expects for me, to be intertwined in her life and with her life, that we in all our efforts and labors and wills and wishes may be one." It is one of the pities of life when that wife, after she marries, has something of her reverence and her admiration taken away, so that obedience becomes hard or impossible; when that child learns that, after all, his mother is not the woman his ideal has painted her, and it becomes impossible for him always to wish for himself what she wishes for him. But, if God be the man's ideal, this tragedy never befalls him. But when a man comes to this, and he says, "No longer will I do what society requires, nor do what my conscience requires, nor even will I be content to do what God requires; but I want to want the things that God wants, I want to wish the things God wishes, I want to do the things that God does, I want to expect the things God expects, I want to run in the path that God has laid out for me, because God's wish is my wish, because God's ideal is my ideal"—do you not see how much better that life is and how much easier? A full, complete, thoroughgoing consecration, the whole life God's because the whole heart is God's—that is easy. It is a half-consecration that is hard. "Let thy will, not mine, be done." "Let thy will and mine be one." Do you not see the difference? One prayer regards two wills as though they were wholly distinct, and desires that one will should submit to the other; the other prayer longs for the time when one will will be the other's will, the two wills identical. Then the struggle of life is no longer to do the will of another, but is only to find out what that will is. That is a joyous struggle.

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[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., Sunday morning, November 5, 1893. Reported stenographically by Henry Winans, and revised by the author.

When one has come to this, that he no longer thinks of God's laws or of God's will as something apart from his which he must obey, when the wish of his heart is always to know what that will is, because in his love and reverence for God that will seems to be so much more than his own will—when he has come to that, then there grows little by little the perception of life as God perceives it. This soul, that began its religious life by trying to do God's will, and then went on to wish to conform to God's will by trying to do God's will and by wishing to do God's will, begins to get clearer and clearer glimpses of what God's will is—begins, that is, to get God's point of view. What a great difference in life it makes what your point of view is! Christ is hanging on the cross. The soldiers sit down at the foot of the cross, almost where the drops of blood fall upon them, and take off their helmets, and take the dice out of their pockets and gamble for the garment of the Lord; their point of view is that here is a Jew crucified, as they have crucified scores before, and that is all. The priests pass back and forth before the cross and throw their taunts in his face, crying, "If thou be the Son of God, come down from the cross." Their point of view is, that he is an enemy they have been fighting and they have conquered him. The mother stands before the cross, choking down the sobs and keeping back the tears, and looking up into the suffering face of her Son. Her point of view, that here is a pure, holy, noble Son, whom she has nursed and nurtured and loved and honored, but never understood. And unseen by soldier, by priest, by mother, are the angels that hover over, waiting to take the escaping spirit of the Son of God into their convoy. And their point of view, that here is the Son of God that is bearing in his own person the sins of the world, and bearing them away forever. Oh! what a difference in the point of view!

Now, when a man has no longer tried to satisfy himself by obeying the conscience of society, or his own conscience, or even the will and law of God, as something external to him, but really has intertwined his will with God's will, and interwoven his life with God's life, when he has begun to wish to do what God wishes, and to will to do what God wills, he begins to get God's point of view. He sees life differently, and, oh! so differently. The things that he thought were shameful he now sees to be glorious; and the things that were glorious he now sees to be shameful. He thought the battle-field was glorious, with its din of arms and its carnage; now he looks upon it with horror. He thought it was glorious to live in the world and amass more money than his neighbors, and die worth more; now he sees that it is a shame for a man to live as the bee lives, simply to hive money for some one else to feed upon after he has gone. He thought that to be sorry, to be sick, to be afflicted, to go through life poverty-stricken, was a disgrace; now he sees that it is glorious to bear the sorrows and the sufferings of men, to go down into their life, take their burdens and their sorrows upon himself. He thought that the way to resist evil was by evil. He thought that if the negroes committed rape, the remedy was to burn them; he thought that if men were guilty of crime, the remedy was to torture them; he thought that the more cruel the punishment, the more certain the prevention: now he sees that redemption is the only true justice; now he sees what Christ means when he says, "Resist not evil, but overcome evil with good;" now he sees what Christ meant by coming into life and suffering, unresisting, the injustice and the wrong that his age and his nation put upon him, and, by patient suffering, conquering malice and hate. His point of view has changed. He begins to see what is meant by the glory which Christ had, and has, with the Father. The Church has still a long way to go before it gets God's point of view. We sing in our hymn-book—and I love the hymn—

> The head that once was crowned with shame
> Is crowned with glory now.

It never was crowned with shame. It was crowned with glory, and there is not a thorn in the earthly crown that does not glisten with glory brighter than any diamond.

And so, getting the point of view of God, the soul enters a little way into the life of God; into the life of service, into the life of love, and into the life of glorious opportunity. One who is apart from God, and yet honestly trying to do God's will, finds every new opportunity a new burden, and every new call a new burden. One who is living in unity with God, seeing life as God sees it, and willing as God wills, sees in every opportunity a new glory, and in every call a new glory. You may, this very afternoon, in the Sunday-schools of Brooklyn, see teachers working side by side who illustrate my meaning. Here is one who has taken her class because society demands it—the father or the mother, or the social circle, or the church—and she feels that it is something that is due to her church or her position. And here is another who is doing it because her conscience requires it; she is faithful and conscientious, but she is looking for the time when she will be released. And here is another who is doing it because Christ calls on her to do it, and she is doing it for Christ because Christ demands it, and she wishes to be faithful to him. And here is another to whom Christ has come, and breathed upon her, and said: "Receive the Holy Ghost; as the Father hath sent me into the world, even so send I you into the world;" and her face has lighted up with a glow, and her soul has been filled with inspiration, and she says to herself: "What! I am sent into the world as my Father hath sent you into the world; I am permitted to teach as he taught; to show forth God's glory as he showed it forth; to lay down my life in love's service as he laid down his life." And she runs eagerly to enter into so glorious a life. Here are two men sitting side by side. I go to one, and I say to him: "I want some money for this cause." He says: "Come again, have you? They are all the time coming—one a month; one a week; pretty soon it will be one every day. Well, how much do you want?" And he gives it. I go to the other, and he says: "What, come again! good! thank you for the opportunity." What is the difference? The one man regards his dollar bill as so much work expended, and me as one who has come to take from him his hard earnings; and the other man says, "A dollar is of no use in the world except for what it will do in the world. Can I make it eloquent for righteousness? Can I send it to wipe away the tears from the eyes of the sorrowing, to feed the hungry, cheer the cheerless, carry faith and hope and love into the hearts that are in despair? Thank you for the opportunity." He looks at the dollar, as God looks at the dollar, as an instrument to do something with, and he rejoices in every chance to send that dollar on a mission of service wheresoever it will carry faith and hope and love. Do you not see the difference? The one man is one with, and the other man is apart from, God. One with God—not as the river is one with the sea into which it flows; not lost and swallowed up in Him; not one by being emptied of one's own individuality. Oh, no, not so! One as the flower that lies on the bride's bosom is one in the glory of the bride, one with her dress, her veil, her cheeks that alternately pale and flush with the glow and the glory of love and expectation, and they that look upon her never think of the flower, only of the glory of the bride. One, as every member of the Church, that is faithful and true and pure, is one with the Church; the charity of the Church, the charity of all its members; the love of the Church, the love of all its members; the glory of the Church, the glory of all its members. One, as the babe is one with the mother in whose arms it lies, for she could not have the glory of motherhood if it were not for the little babe in her arms to whom she is ministering. So I may be one with my God, lying on his bosom and helping to glorify him; belonging to his Church, and so helping to show forth him to men; resting in his arms, and so making him a Father, for he could not be a Father if I were not his child, and he could not be such a Father as he is if we were not such weak, poor, helpless children as we are. One with God in every purpose of our lives and consecration of our wills; one with God in every view of life we take, in our estimate of all its possibilities; one with God in the work which we are trying to do, in the life which we are trying to live.

So, having come fifty-odd years from the cradle, following first an invisible mother that had gone to the heavens, and then an honored father that was as God to me, and then the Christ that in this pulpit more than anywhere else had been revealed to me, and then the God that through that Christ has been revealed to me, I can see this much at least, that I can wish to do what God wishes me to do, and I can try to look through God's eyes at all life and see a little as he sees, and I can learn to have all my life's activity grow out of a will that is wedded to his and an eye trained to see life as he sees it, and then what glory of unity with him lies still beyond—eye hath not seen, ear hath not heard, it hath not been revealed to the imagination of man what God hath prepared for those that love him.

The Earthly Glory [1]

By Lyman Abbott

One of the strangest and most perplexing errors, as it is one of the most common, into which mankind has fallen, is the supposition that the service of God is a burdensome, toilsome, and tearful service, which one enters into in this life only to avoid something worse in the future, or to win a future reward. I think there is no declaration of Paul which puzzles me more, and which I am less inclined to accept, than the declaration that "if in this life only we have hope in Christ, we are of all men most miserable." If this be true, it can be so only because an illusive hope is always the cause of misery; and the greater the hope, and so the greater the illusion, the greater the misery. The religion of Jesus Christ should be presented as worthy of acceptance for the glory which it brings with it here and now, and should be accepted, not reluctantly, lest some worse thing should happen, but joyfully, as a great and joyous present gift, which is indeed a hope rather than a fruition, though, to speak still more accurately, it is a fruition which brings with it a transcendent hope.

It is, first of all, a new life here. We are begotten again, and it is always true that the greater the life the greater the glory. How much is added to the child when he learns to read and has access to literature which before was closed to him; how much is added if he comes to have sufficient knowledge of art and music to receive the higher enjoyments which art and music bestow; how much more is added to him when the new love comes into his life; what transformation is sometimes wrought in his character by the hope of making his own the maiden whom he reverences and loves! These episodes of human experiences afford a suggestion of what may come into a human life when the soul recognizes that God is the true lover, and the before dormant powers of love are awakened to higher powers of activity by the revelation of the divine love.

And with this love comes hope, living and indestructible—a hope which has a wider range than any who are not Christians can realize, and a higher range than many Christians do realize. The Christian mother now looks upon her children as God's children. Christ has taken them in his arms and blessed them, and because his love is over them and about them, she has a hope for them, which bears her through all the doubts and fears of motherhood, with radiant expectation which is itself their safeguard and inspiration. The reformer realizes that his prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," is also Christ's promise, and he works on for political, social, industrial, educational reform, with a courage which is born of assurance of final victory. The preacher goes into his pulpit, the teacher into his Sunday-school class, with undiscouraged hope, because he knows that those who are for him are more than those who are against him; that on the side of his message is, on the one hand, all that is best and truest in human nature, and, on the other, all the directing power of Providence in external life, and all the brooding influence of the Holy Spirit in the hearts of the children of men, who look back upon their own lives with joy and not with grief, because God has buried their sins in the depths of the sea, and forward to future life with hope, not with apprehension, because the believer in Christ has read and believes what Christ has said, "I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hands." So he knows that, despite alike attacks from without and weakness from within, he shall be kept by the power of God unto salvation.

He enters into trial, but counts it all joy. He no more wishes an easy life than the soldier wishes an easy campaign. He desires to be where the battle is hottest, provided he is put there by a commander-in-chief, for he knows that the commander in-chief will not put him there and then fail to support him. He is glad to have his faith tried by fire, if thus it may be found to be to the praise and honor and glory of his Saviour.

For, more than even hope or faith, he is endowed with a new love, and the joy of love is the supreme joy of life, and the joy of God's love is the supreme joy of love. The Christ he does not indeed see, but for that reason he knows him better than those whom he does see—knows him better because sight and sound refract and obscure the soul; because the unseen presence is the nearest presence, and the unheard voice the least misunderstood voice. In this Christ, therefore, he rejoices with a joy unspeakable.

Thus, here and now, he lives the life which the Hebrew prophets anticipated and for which pagan prophets have longed. The sufferings of life do themselves enhance his glory, for, with Paul, he longs to have fellowship with Christ's sufferings and to be made conformable unto His death, because he longs to possess that power which triumphs over suffering and over death. Exultant he marches, a redeemed, ransomed, and triumphant soul, rich in experiences which the angels covet, desiring to look into. O that men busy with the muck-rake in the ash-heap at their feet would but look up and see the crown which the Christ holds above their heads!

Christian Endeavor Topics, Daily Readings: December 11—In his love he redeemed them (Isa. lxiii., 7–9); December 12—Having loved his own (John xiii.,1–17); December 13—Himself took our infirmities (Matt. viii., 16, 17); December 14—I will love him (John xiv., 19–24); December 15—Who shall separate us from his love (Rom. viii., 34–39); December 16—I have loved thee (Rev. iii., 7–12); December 17—Topic: The wonderful love of Christ (Rev. i., 5; John xv., 9–13).

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[1] International Sunday-School Lesson for December 10, 1893.—1 Peter i., 1-12.

Some Irish Anecdotes

There has just been published a book which for purely amusing qualities has few equals in English literature. It is called "Seventy Years of Irish Life."[1] Its author is Mr. W. R. Le Fanu, whose brother, Mr. Joseph S. Le Fanu, was the author of several successful though rather sensational novels, but is best known as the writer of the spirited Irish patriotic poem "Shamus O'Brien"—dear to the hearts of school-boy orators and professional reciters; a correct version of this poem is given in the volume before us, and differs in some respects from that generally known. Mr. W. R. Le Fanu has had a varied and interesting life; his sense of humor is strong and rich; he has studied the Irish peasant for a long lifetime; and his collection of stories, though it contains many that have been printed before, contains none that are not entertaining. This is the kind of book of which a much better idea is afforded by selections than by a formal review; and we have chosen a few anecdotes for which no further preface is needed:

Several tales are told of the great parsimony of the eccentric Dr. Barrett, of Trinity College, Dublin, who had the habit of constantly using the phrase, "Do you see me now?" in all sorts of connections.

"He dined at Commons; his only other meal was his breakfast, consisting of a penny loaf and a halfpenny worth of milk. Every morning he handed a halfpenny to the old woman who looked after his rooms, and sent her out to buy the milk. One frosty morning she slipped, fell, and broke her leg. She was taken to a hospital, and for once Barrett ventured beyond the College precincts, and went to see her. 'Well, Mary,' said he to her, 'do you see me now: I suppose the jug is broken, but where is the halfpenny?'"

"Dr. Barrett was a great friend of a brother Fellow, Magee, afterwards Bishop of Raphoe, and finally Archbishop of Dublin, who was grandfather of the late Archbishop of York, and was the only person to whom Barrett ever lent money. He wanted a loan of five pounds, and went to see Barrett in his rooms, who agreed to make the loan, went into his bedroom, and returned with an old stocking full of guineas in his hand. Just as he came into the room the stocking burst, and the guineas were scattered on the floor. Magee stooped down to help Barrett to pick them up.

"'Stop, stop, Magee!' said he. 'Do you see me now: get up and stand on that table, and I'll pick them up.'

"The loan was then made, and Magee left him counting the guineas.

"A few days afterwards he met him, and said, 'I hope, Barrett, you found your guineas all right?'

"'Well, do you see me now,' said Barrett, 'they were all right but one. One was gone; and maybe it rolled into a mouse-hole, Magee, and *maybe it didn't.*'"

On one occasion Mr. Le Fanu's father told a story of a gentleman "who lived in a part of Dublin far from the College, who, on a very cold snowing night, had sent his son, a young boy, to Dr. Barrett's for a book which he had promised to lend him. The boy knocked at the door; Barrett came out of his room, in which there was no light, and, on hearing what he wanted, went in again, leaving the boy shivering outside. He shortly returned with a book in his hand, and said: 'Now, go home with this to your father, tell him I think it is the book he wants, for I think I can put my hand on every book in my library; but if it isn't, come back, do you see me now, and I'll light a candle and look for it.' As my father finished," adds Mr. Le Fanu, "Elrington said, 'Mr. Dean, I can vouch for the truth of that story, for *I* was that boy.'"

"Cardinal Manning, who was, as we all know, as thin and emaciated as 'Spaight of Limerick,' when in Liverpool was visiting a convent where an Irishwoman was cook. She begged and prayed for the blessing of the Cardinal. The lady superior presented the request to him, with which he kindly complied. The cook was brought in, knelt down before him, and received his blessing; whereupon she looked up at him, and said: 'May the Lord preserve your Eminence, and, oh, may God forgive your cook!'"

Here is a tale in which Charles Lever and Archbishop Whately figure, with a moral as to sycophancy:

"The last time I ever met Charles Lever (Harry Lorrequer) he told me that he and the Archbishop, accompanied by two curates, X. and Z., were taking a walk together in the park, at a time when Whately was much exercised about mushrooms, as to what species were edible and wholesome, and what sorts poisonous. As they walked along, the Archbishop espied and picked up a dreadful-looking brown and yellow fungus. 'Now, Lever,' he said, 'many people might fancy that that is a poisonous fungus, while in reality no better or more wholesome mushroom grows.' He thereupon broke off a bit of it, and, handing it to Mr. X., said, 'Try a bit, X., and tell us what you think of it.'

"'A very nice fungus indeed, your Grace, and rather sweetish,' said the Rev. Mr. X.

"'Here's a bit for you, Z.; let us have your opinion of it.'

"'If it were nicely cooked, your Grace,' said the Rev. Mr. Z., making a very wry face, 'with a little salt and butter, it would, I am sure, be delicious.'

"Whately then, handing a piece of it to Lever, said, 'Here, Lever, try a bit, and say what *you* think of it.'

"'I thank your Grace, I'd rather not,' said he. ''Tis true I have a brother in the Church, but he is not in your Grace's diocese.'"

An Irish farmer gave his son the following cynical view of life:

"'You see, my boy, a man's life naturally divides itself into three distinct periods. The first is that in which he is plannin' and conthrivin' all sorts of villainy and rascality; that is the period of youth and innocence. The second is that in which he is puttin' into practice the villainy and rascality he contrived before; that is the prime of life or the flower of manhood. The third and last period is that in which he is makin' his soul and preparin' for another world; that is the period of dotage.'"

The Irish peasant often has his joke at the doctor. Here are three:

"A peasant lad, when asked by a gentleman how his father was, replied:

"'Ah, my poor father died last Wednesday, your honor.'

"'I'm sorry indeed to hear it,' said the other. 'It must have been very sudden. What doctor attended him?'

"'Ah, sir,' said the boy, 'my poor father wouldn't have a doctor; he always used to say he'd like to die a natural death.' . . .

"Doctor Nedley, physician to the Dublin Metropolitan Police, told me he heard a voice from the crowd call out, 'Three cheers for Doctor Nedley! He killed more policemen than ever the Fenians did!' . . .

"But if some men are skeptical, others place an implicit faith in the doctor's prescriptions; and of these was a man in Limerick who went to the undertaker to order a coffin for Pat Connell.

"'Dear me,' said the undertaker, 'is poor Pat dead?'

"'No, he's not dead yet,' answered the other; 'but he'll die to-night, for the doctor says he can't live till morning, and he knows what he gave him.'"

Of the quick wit of Irish repartee there are numerous examples:

"My father told me that at a theater in Dublin, shortly after the Union, when a well-known actress was singing a favorite song, the refrain of which was 'My heart goes pit-a-pat, pit-a-pat,' a man from the gallery cried, 'A groan for Pitt, and a cheer for Pat!'

"Judge Burton, who was a very old and wizened little man, was trying a case, when another very old man, scarcely able to walk, came into court to give evidence. Instead of going to the witness-box, he went towards the passage leading to the bench. McDonagh, the counsel, called out to him: 'Come back, sir! where are you going? Do you think you are a judge?' 'Indeed, sir,' said the old man, looking up at Judge Burton—'indeed, sir, I believe I am fit for little else.'

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"Many are the stories I have heard of judges and barristers in former days. . . . One of the best was connected with a case tried (in Limerick, I think) before Chief Baron O'Grady. Bushe was making a speech for the defense, when an ass began to bray loudly outside the court. 'Wait a moment,' said the Chief Baron. 'One at a time, Mr. Bushe, if you please.' When O'Grady was charging the jury, the ass again began to bray, if possible more loudly than before. 'I beg your pardon, my lord,' said Bushe, 'may I ask you to repeat your last words? there is such an echo in this court I did not quite catch them.'

"A neighbor of mine said that a very fine horse he had bought a few days previously had gone lame. 'What is the matter with him?' asked a Mr. T——. 'I am greatly afraid he has got the vernacular,' said he (of course he meant navicular). 'Dear me!' said T——, 'I never heard of any quadruped having that disease except Balaam's ass.'

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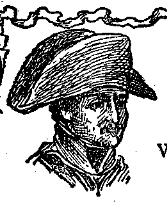

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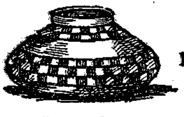

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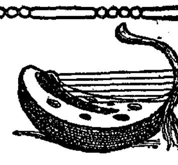

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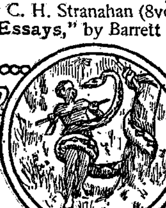

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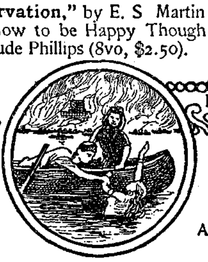

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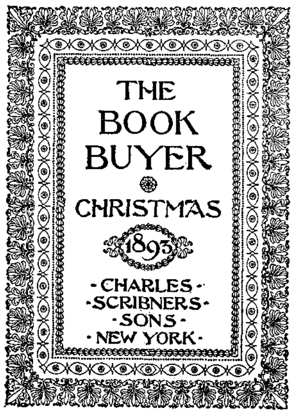
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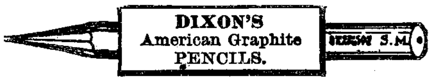

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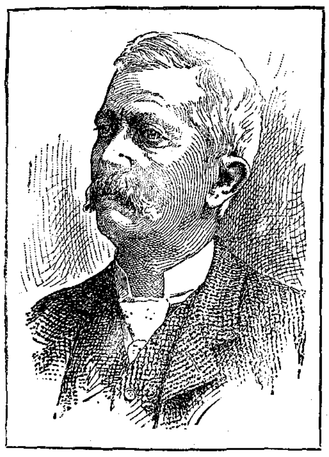

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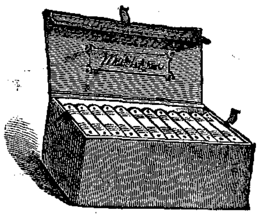

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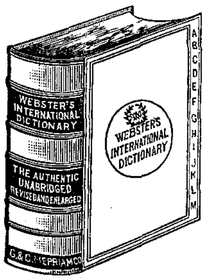
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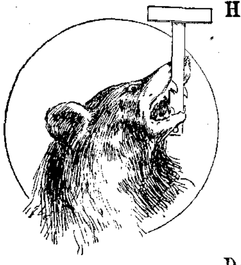

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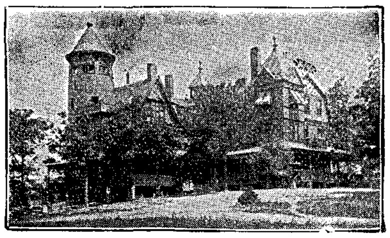

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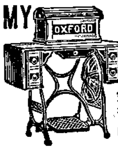

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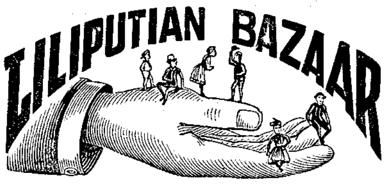

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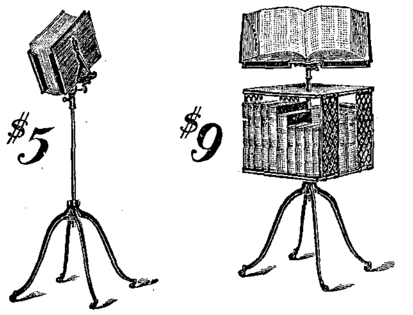

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Financial

Another addition to the bank reserves this week places the total surplus at unprecedentedly large figures, as will be observed below.

The week has witnessed an advance of 1 per cent. in the quotation for sight sterling bills; the figure during the week reached nearly 2 per cent. advance, but the rates were decidedly easier at the close. The advance was speculative somewhat, and was largely the result of covering on the part of borrowers who went short of exchange two and four months ago, when many foreign loans were made on securities. After this short interest was covered, the rates fell. There was also some scarcity in commercial bills during the week, owing to a diminishing shipment of cereals and cotton; at the close, however, bankers furnished some bills on purchases of our securities which were made quite freely Friday and Saturday. On the whole, we look for lower quotations, but they may not reach down to the gold-importing point, as the rates for money and discounts are better in London, so that use for money is more readily found there. Our call-loan market here is at nominal rates, 1 to 1½ per cent. ruling for the week.

A strike on the Lehigh Valley Railroad has been in full operation for the past week, so that no business in coal transportation has been done by the company until Friday, when the railroad seems to have succeeded in raising the blockade and starting its accumulated freight trains.

The reorganization of the National Cordage Company, which went into bankruptcy in June last, is so far progressed that the committee having it in charge reports that it expects to practically accomplish it during the remainder of this year. The new reorganized company will be called the United States Cordage Company, and will have clean titles to the various manufactories scattered over the country, subject to an issue of bonds. The new company will have nearly $3,000,000 in cash as a working capital to begin with, and some $5,000,000 of collateral securities in its treasury, after settling with its creditors of the old corporation under the plan agreed to.

The chief feature in the security markets at the Exchange this week (and it is one which we have been looking for) is a heavy demand for bonds of nearly every description. For weeks a gradual buying of first-class bonds has been going on, until the market has become bare of these; now the demand has reached down to second-class bonds, and even to the decidedly speculative ones, which have, in a number of instances, become active under improving prices. The movement has also extended to the better class of railway shares, and a rapid advance has taken place in Burlington and Quincy, Northwestern, Chicago and Rock Island, Delaware and Hudson, Western Union Telegraph Company shares, and various other stocks paying regular dividends. On the other hand, industrial shares like American Sugar, General Electric, and National Lead have weakened under the fear of depressing tariff legislation by Congress. Aside from these, however, there are signs of a general upward movement in values. This new demand is stimulated by the action of deposit and trust companies which have reduced rates of interest on money deposits to 1 and 1½ per cent., thus forcing depositors to seek investments for their funds. This may be regarded, reasonably, as an initiatory movement which, with the further accumulation of idle funds at the great money centers, will expand into a speculation of much larger magnitude. If, now, the foreigners join with our own investors in general purchases, we may expect a gradual but extensive and long-continued campaign for the appreciation of values along the whole line of money securities. It looks like this now; indeed, we have not for five years had a market which seemed to furnish such unmistakable symptoms of enduring and solid strength in good bonds and shares as the present movement seems to reveal. It must be remembered, too, that prices are in many descriptions of securities very low down, thus inviting the large investing and speculative classes who are on the watch for bargains when conditions look promising. The publication of the proposed changes in the tariff, which will have been made before this goes to press, will remove one element of uncertainty.

The bank statement is as follows:

Loans, increase	$3,468,900
Specie, increase	1,067,300
Legal tender, increase	6,952,300
Deposits, increase	10,627,600
Reserve, increase	5,364,700

This gives the banks of the city a surplus reserve of about $71,000,000. These figures are very large indeed—remarkable as well as unprecedented. WALL STREET.

Well-Guarded Relics

There are, says the Washington "Post," certain articles in the National Museum which no thief, however clever, could steal without raising a wild cry of alarm and calling around him a cordon of watchmen. The more valuable articles are skillfully connected with burglar-alarms which cannot be touched without ringing a loud bell. The Grant collection is protected in this manner. Underneath the shelves on which the swords, shoulder-straps, coins, medals, and other trophies of the distinguished General are placed runs a network of wires. If any article is moved, or if the door of the case in which they are exhibited be opened, it will be known immediately in the office of the superintendent of the building, and the exact location of the invasion noted on an electric board. This protection is placed over all the articles which can have much attraction for the light-fingered, or which could readily be disposed of for money if stolen.

At night the museum building is burglar-proof. If any robber should set foot within its precincts, he would make the biggest mistake of his life. Not only do the guards patrol the halls so systematically that it would be next to impossible to escape their vigilance, but on every door and window there is a little contrivance so that if it be opened unlawfully an alarm will ring and call the attention of the officers to the intrusion. The floors of the vast building are threaded with a network of burglar wires, so that by night as well as by day the large and valuable collections are as safe as if stored in a banker's vault.

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Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

A LADY who has traveled much abroad will take six young ladies to Europe, for travel or study, in February, 1894. Has been Principal of Female Seminary, and is accustomed to the care of girls. References exchanged. For particulars address C. E. H., No. 5,504, care of The Outlook Co.

MAN aged 22, well educated, thoroughly reliable and capable, wishes engagement requiring strict application and hard work, and offering opportunity for advancement. Good health and habits. References given. Address LYMAN, No. 5,503, care The Outlook.

A LADY wishes to dispose of a complete set of the "Century Dictionary," six volumes. Is perfectly new. Bound in Cloth. Original price, $60. Will sell for $50. Address E. L. S., 570 Henry Street, Brooklyn, N. Y.

FURNISHED ROOM to let to quiet lady seeking rest. House plain but pleasant. Centrally located. Ocean half-mile distant. Excellent board close by. No children. Address BOX 15, Ormond, Florida.

YOUNG LADY desires position as companion, private secretary, or governess to an invalid child in refined Christian home. References exchanged. Address Miss M., No. 5,572, care of The Outlook.

About People

—Louis Kossuth is seriously ill at Turin.

—Being now eighty-four years old, Marshal Canrobert, of France, will retire.

—Queen Victoria has a unique collection of political papers, which is preserved in the private library at Buckingham Palace.

—Mrs. Rae, widow of Dr. John Rae, the Arctic explorer, has presented her husband's collection of Arctic and other curiosities to the University of Edinburgh.

—Mr. Byington, the editor of the Norwalk (Conn.) "Gazette," has been connected with that paper as compositor, reporter, and editor more than fifty-one years.

—Chief Justice Melville W. Fuller, of the Supreme Court, is to deliver the oration at the celebration of the centenary of Bowdoin College, Maine, in June next. Mr. Arlo Bates, of Boston, will read a poem. Professor Egbert Smyth, of Andover, is to preach the anniversary sermon.

—Professor W. G. Sumner has returned to Yale from his European sojourn in much better health than he had last year, and has been able to undertake his usual undergraduate course in sociology, and is giving a new course dealing with the industrial organization of modern society.

—Miss Ella Knowles, who was an unsuccessful candidate for the Attorney-Generalship of Montana, and was then appointed assistant by her successful competitor, recently secured in favor of her State, before the Interior Department in Washington, a decision involving about $200,000 of school lands in Montana.

—Miss Clara Barton, of Washington, has been receiving newspaper clippings for months from a clipping bureau to which she has subscribed, repeating in various shapes a false statement that she was on the verge of starvation when she secured a place in the Patent Office. Miss Barton declares the story to have been wholly fabricated.

—A letter written with one's own hand is considered more respectful than any other. According to the Louisville "Recorder," Bishop Barrington, whose handwriting is execrable, wrote to a correspondent: "Out of respect I write to you with my own hand, but to facilitate the reading I send you a copy made by my amanuensis."

—The following story about Professor Jowett is, says the "Literary World," authentic, and we believe it has never been published before. A somewhat pretentious youth was enlarging in the master's presence on "Our Debt to France"—to France we owe our art, the best of our literature, etc. "Do you know," said Jowett, "what is inscribed over the gate of hell?" The youth quoted Dante's well-known line. "No," was the reply; "the inscription is 'Ici on parle Français.'"

—Some one has translated this amusing little story from a Swedish paper: King Oscar of Sweden once passed through a little town which was festively decorated for the occasion. Among the rest a huge transparency, fixed to a gloomy-looking edifice, attracted his attention. It bore the inscription "Welcome to Your Majesty" in gigantic characters. "What building is that?" the King inquired. "That is the county prison, your Majesty," replied one of his Aldermen. The King laughed, and was heard to observe: "That is carrying matters a little too far!"

A young mother with her first baby is, for the time being, a person of one idea, as is amusingly shown by an anecdote related by the Minneapolis "Tribune."

A woman whose only son is about sixteen months old lives not far from a big mill in which there was a serious explosion a few days ago. A gentleman, calling upon her shortly afterward, inquired about her experience.

"Did you really feel the shock?" said he.

"Yes, indeed!" she replied. "It shook the house from cellar to garret."

"And what did you think was the matter?"

"I thought the baby had fallen out of bed," was the unexpected answer.

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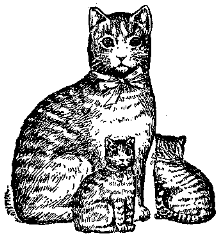

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"TATTERS."

In addition to the Tabby Cat and Kittens, which we are still making, we are bringing out something new for the little ones this year. These illustrations will show you what they are; so perfectly made that you would think they were alive. They are printed on cloth, life size, in colors, with directions for cutting out, sewing together and stuffing with cotton, using a piece of pasteboard to make them flat at the bottom. Any child that can sew can do it. For sale by your dry goods dealer. If he does not have them show him this advertisement and ask him to get you some. Do not send to us as we have none at retail.

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BOVININE

Vanquishes huskiness and restores loss of voice. Many actors and clergymen will certify to this. 52

Correspondence

Cheap Coal and Milk for the Poor

To the Editors of The Outlook:

In response to inquiry about the milk depot in New York City established by me, I would state that it closed for the winter on Saturday, November 18. The milk depot was opened on June 1, 1893. Milk was sterilized at the depot, and bought by parents of sick children with eminently satisfactory results for the little patients. The total sales were: Pure milk, 32,000 quarts, at 4 cents a quart; sterilized milk, 34,000 bottles, at 1½ cents a bottle. The highest average sale of sterilized milk per day was in August, when it reached 337 bottles.

There were two coal-yards opened on Tuesday, November 21; one situated on the pier at the foot of East Third Street, and one on the pier at the foot of Rutgers Street, thus giving opportunities to the people in the crowded East Side to buy coal near their homes.

Until the wholesale rates are lowered, the prices for coal at the yards will be as follows for stove and nut coal of best quality: 20 pounds for 5 cents; 40 pounds for 10 cents; 60 pounds for 15 cents; 80 pounds for 20 cents; 100 pounds for 25 cents; 400 pounds for $1.

Charitable institutions and persons may buy as many tickets as they wish for distribution.

I desire to make public acknowledgment of the assistance given to me by the Dock Commissioners in allowing the use of the piers without charge.

NATHAN STRAUS.

New York City.

An Appeal

To the Editors of The Outlook:

The Christian Aid to Employment Society is in pressing need of funds to meet the unusual demand which the present trying time brings upon it. The purpose of the Society, like its name, is twofold, but it is daily obliged to turn away the hungry and homeless whose needs are not met by the provision of other societies, and who look to it for Christian aid.

There are many anxious toilers, some of them gentlewomen facing the cold world for the first time, who will lack the necessities of life on the coming Thanksgiving Day, unless the Society meets the need. Who will help?

Contributions, however small, will be thankfully received, and may be addressed to the Treasury at the Society's office, 50 Bible House, New York City. Donations of food and clothing would be very acceptable. X.

In Need

To the Editors of The Outlook:

Reinhardt Normal College, situated in northern Georgia, and established for the education of poor boys and girls of that section who are not able to pay for instruction, has recently suffered disaster. The large boarding-hall has burned, and students representing eleven counties are deprived of educational advantages. This College has for several years supplied a felt need in the State. It is well known that the "cracker" has kept the South below other sections in culture, and has kept Georgia at the head of States in illiteracy, for a number of years. Efforts made to overcome this evil should be furthered by Christian men and women of all sections, regardless of sect or creed. It is the work of civilizing and Christianizing our entire country, that neither Europe, nor Asia, nor the islands of the sea, be nearer heaven than we. Of 604,971 children, of ages from six to eighteen, in Georgia, 114,527 cannot read or write, and 19,701 have never been to school. Reinhardt Normal College would supply three hundred of these with instruction for the small sum of $2,000, necessary to rebuild the boarding department; and the "crackers" would no longer be confined to the coves of the mountains, but would come forth to bless and honor civilized America. To relieve these people of mental famine now would, in the future, for every one, save seven from physical famine. Christians of the United States, help Reinhardt Normal College in its great work! It has the approval of such men as Dr. Lyman Abbott, Dr. J. L. M. Curry, Bishop Haygood, Governor Northen, and others. With their indorsement, and in the name of Christ, we ask your aid. Contributions sent to the Rev. C. E. Pattillo, Reinhardt Normal College, Walesca, Ga., will be gratefully received, and names of contributors published in Southern papers. G.

Notice

There will be a memorial service in honor of the late Dr. Philip Schaff, D.D., LL.D., held by the Evangelical Alliance for the United States in the marble Collegiate Church, Twenty-ninth Street and Fifth Avenue, on Sunday evening, December 3. Short addresses will be made by representatives of the Evangelical Alliance, Union Theological Seminary, New York Sabbath Committee, and the Bible Revision Committee. The public is cordially invited to be present.

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Use Horsford's Acid Phosphate
Dr. W. W. GARDNER, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water and sweetened."

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Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

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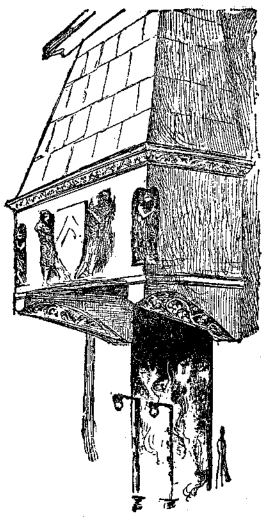

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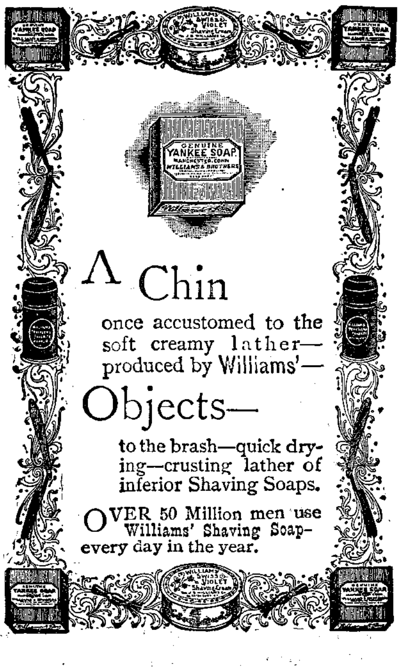

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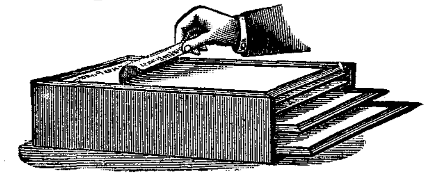

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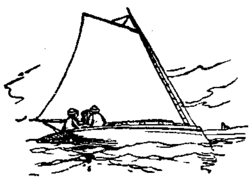

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as it existed in the hepatic cells of the living fish; hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles, only, hermetically sealed and dated. All Druggists.

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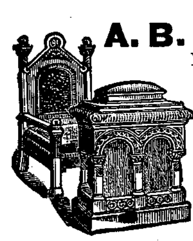

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A Rambler's Notes

What a blessing, says our old friend the "Rambler," of the "National Baptist," it is to know things that other people don't know! A friend calls the Rambler's attention to the Augsburg Sunday-School Lesson Leaf, containing the Lesson for September 3. In the "introductory" the Rambler finds the following: "Paul, with some other prisoners, was put on board a *steamer* that was going to sail to places up along the coast of Asia." Well, well, what a mercy it is! a great many persons would have studied the Bible for years without finding this out! How can the Rambler adequately congratulate his Augsburg co-laborers upon their penetration!

The Rambler finds in one of the exchanges, which the editor kindly allows him to peruse (without charge), the following incident, which has a world-wide significance and application:

> Gutzkow, the German novelist, recently replied to a lady who wrote to him an unstamped letter, asking for the loan of a book, that he had the book and the paper to wrap it in, and the stamps to pay for its carriage, but was unfortunately without the necessary twine to tie it into a parcel.

A very large volume might be written upon the subject of the minor morals, in which one chapter should be devoted entirely to the subject of postage-stamps. It has sometimes happened to the Rambler to receive a postal card which entirely concerned the business of the writer, and not at all of the Rambler, and which involved the writing of perhaps half a dozen letters and paying the postage on them; and yet not to have written the letters would have perhaps seemed churlish.

The Rambler has an inquiry which he presents to the intelligent judgment of a candid world, and upon which he would be glad of a judicious reply. Why is it that every one is so delighted to be mistaken for somebody else or for something that he is not? Why is it that the minister is delighted to be mistaken for a layman? It is related that, of a pleasant Sunday morning, a clergyman, riding out on one of the turnpikes in eastern Massachusetts, when at the toll-gate, was stopped, and was requested to pay his toll. He replied: "I believe you pass ministers free on an exchange. I am Dr. Peabody, going down to New Bedford to exchange with Dr. Dewey." The toll-keeper replied: "Oh yes; there have been seventeen Dr. Peabodys going down this morning to exchange with Dr. Dewey." The clergyman was so delighted to be taken for something besides a clergyman that he paid his toll with an emotion approaching to rapture.

Starved to Death

in midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable.

Auchmuty Memorial Resolutions

At a meeting of the Board of Trustees of the New York Trade Schools, held November 21, it was resolved:

Whereas, The Board of Trustees of the New York Trade School meets for the first time to-day without the presence of its President, Col. Richard Tilden Auchmuty, who died at his residence at Lenox, Mass., on July 18, 1893; and

Whereas, This institution owes its foundation, its nurture, its growth, its utility, its success, solely to his unaided efforts and self-sacrificing generosity and labor therefore,

Resolved, That we record upon the minutes our deep sense of the irreparable loss which the institution has sustained by his death, and of our personal bereavement in the removal from among us of a valued friend, a practical philanthropist, a tried servant of God.

Battling, at the inception of this enterprise, with difficulties which would have rapidly discouraged many less heroic spirits, he preserved with a fixity of purpose begotten of unshaken confidence in the righteousness of his endeavor and its practical value to the community. Always avoiding notoriety, and only accepting publicity because of its educational influence upon other communities, he pursued his course with a single-heartedness as admirable as it was efficacious. Steadily developing the scope of the institution, and perfecting its methods of operation, he had just completed his final studies and finished the preparation of his text-books, when death intervened.

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Resolved, That a copy of these resolutions, suitably engrossed, be sent to Mrs. Auchmuty, and that they be published in the daily papers and religious papers of the city.

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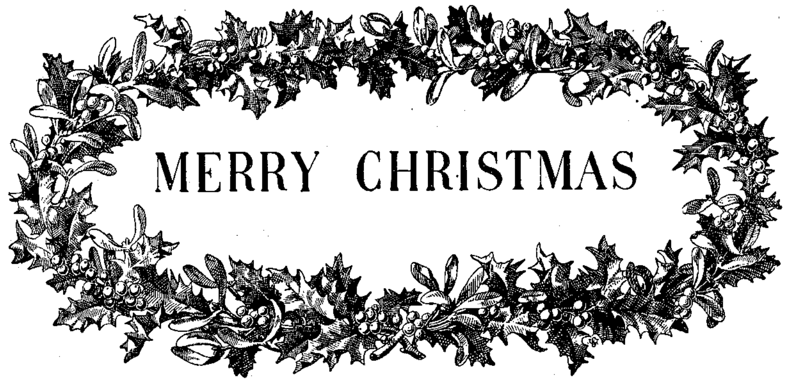

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